269

Index

Fr. Mo. Mag

THE FREEMASONS' MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XIV.

Claſs .... Section ....
Bibliographical No. ....
Coſmopolitan Library, Volume ....
Kloſs .... Barthelmeſs ....

BOSTON:
PRINTED BY HUGH H. TUTTLE.
1855.

TO

The Memory

OF

R. W. NATHAN B. HASWELL, 33d,

PAST GRAND MASTER

OF THE

M. W. GRAND LODGE OF VERMONT,

WHO DIED

WHILE ON A VISIT AT QUINCY, ILLINOIS,

JUNE 6, 1855:

IN

GRATEFUL REMEMBERANCE

OF HIS

Estimable Character as a Man,

AND OF HIS

Faithfulness as a Friend and Brother,

THIS VOLUME

OF THE

FREEMASONS' MAGAZINE,

IS

AFFECTIONATELY

DEDICATED.

INDEX.

A.

Abuse of the Ballot, 225
Acacia, 251
Address of M. W. P. C. Tucker, 234
Address of R. W. John H. Sheppard, 364
Admission of Candidates, 313
Advancement and Qualifications of Officers 331
Advantages of Masonry, 72
A few hints on behaviour in Lodge, 348
Alabama, Grand Lodge of 152
A Masonic secret disclosed, 319
A month among the Brethren in Jersey, 175
An Antimason of 1778, 237
An Ancient Charge, 244
An Impostor, 300
Antiquity of Masonry, 55
A prince of impostors, 318
Arkansas, Grand Chapter of 101
Arkansas, Grand Lodge of 179
Ashton Lodge, 127
Australia, Masonry in 272

B.

Ballot, secret 221
Ballot, the abuse of 225
Balloting for Candidates, 104, 267
Balls, Masonic 5
Bancroft, Br. L., Memoir of 9
Beggars, itinerant 314
Beggars and Peddlars, 340
Benevolent Principles of Masonry, 14
Benson, Hon. N. E., obituary notice of 121
Bible, presentation of a 200
Boynton, Levi, obituary notice of 62
Bridgeport, Conn., festival at 266, 372
Brethren, reconciliation of 234
Bronson, Isaac H., obituary notice of 383
Bunker Hill Monument, 73
Butler, Caleb, obituary notice of 30, 62

C.

California, Grand Chapter of 149
California, Grand Lodge of 279
Canada West, Masonry in 86
Candidates, balloting for 104, 367
Candidates, admission of 313
Carter, Dr. H. W., an impostor 300
Catholics, the Initiation of 236
Celebration at Milford, 289
Celebration at Portsmouth, 308
Celebration at Bridgeport, Conn., 372
Ceremonies, Lodge 148
Centreville, Tenn., letter from 254
Chapter, expulsion from a 199
Chapter Past Masters, 343
Charge, an ancient 244
Charter, the 196
Chit Chat, Masonic, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Clapp, Levi, obituary notice of 319
Cleveland, Ohio, letter from 95
Coffin, Timothy G., obituary notice of 31
College, the Missouri 348
Companion Tucker's Address, 43
Conclusion of volume fourteen, 353
Confederation, the proposed 129, 332, 346
Connecticut, Grand Lodge of 317
Continental Freemasonry, 182, 275
Corner-Stone State House, Boston, 367
Correspondence, French 13
Correspondence, 95, 126, 254, 349
Corruption of the Ritual, 338

D.

Davison, Henry, Expulsion of 96
Death of Madam Royal, 8
Death of N. B. Haswell, Esq., 287
De Quincey on Secret Societies, 135
Differences between members, 105
Dispensing Power, 9
Dispensations, &c., 91
Distinguished men as Masons, 358
District of Columbia, Grand Lodge of 155
Douglass, Harry L., obituary notice of 223

E.

Emblems, Masonic 117
Emergency, 103
England, Masonry in 142
Englesby, Ebenezer T., obituary notice of 63
Essenes, the 44, 68, 118, 144, 170, 211, 268, 304, 328, 378
Exclusion of Women, 382
Expulsion, 31, 96, 127, 288, 384
Expulsion from a Chapter, 199

F.

Fees for Initiation, 90
Female and other side-degrees, 344
Festival at Bridgeport, Conn., 266
Foreign matters, 54, 240
Foreign Rites, 315, 327
France, Modern History of Masonry in 22
Fredericton, N. B., letter from 349
Freemasonry, Continental 182, 275
Freemasonry in Turkey, 252
Freemasonry in Hong Kong, China, 273
French Correspondence, 13

G.

Gay Bridge, Maine, letter from 350
Gedge, John, obituary notice of 223, 224
Geer, Seth, obituary notice of 63
General Grand Chapter, 28
General Grand Chapter, powers of 104
Government of Lodges, 334
Grand Chapter of Arkansas, 101
Grand Chapter of California, 149
Grand Chapter of Vermont, 27
Grand Council 33d, Northern Jurisdiction 202
Grand Council of Maine, 301
Grand Encampment of Massachusetts and R. Island, 32
Grand Encampment of Texas, 333
Grand Lodge of Alabama, 152
Grand Lodge of Arkansas, 179
Grand Lodge of Connecticut, 317
Grand Lodge of California, 279
Grand Lodge of District of Columbia, 155
Grand Lodge of Illinois 285, 298
Grand Lodge of Louisiana, 221, 283
Grand Lodge of Maine, 90, 230
Grand Lodge of Massachusetts, organization of 89
Grand Lodge of Minnesota, 315
Grand Lodge of Mississippi, 341
Grand Lodge of Missouri, 344
Grand Lodge of New Hampshire, 93
Grand Lodge of New York, 310, 337
Grand Lodge of Ohio, 150
Grand Lodge of Rhode Island in the last century, 138
Grand Lodge of Vermont, 265
Grand Lodge of Virginia, 313
Grand Lodges, proposed confederation of 216
Grand Lodges in Europe and America, jurisdiction of 257
Grand Masters, selection of 97
Granting Dispensations, 150

H.

Haswell N. B., death of 257, 351, 352
Healing of irregular Masons, 222
Herriman, Stephen, obituary notice of 223
History, Nature and Objects of Masonry, 16, 47, 78, 122
Holden, Benjamin F., obituary notice of 351
Holman, William, expulsion of 384
Hong Kong, China, Freemasonry in 273
Honorary Membership, 167
Howard, John, obituary notice of 255
Humphreys, James A., expulsion of 288
Huntington, Henry William, obituary notice of 223
Hymn, Master Mason's Closing 50
Hymn, Master Mason's 191
Hymn, original 337

I.

Illinois, the Order in 11
Illinois, Grand Lodge of 285, 298
Impostors and Peddlers, 263
Impostors, a Prince of 318
Inaugural Address of the M. W. Winslow Lewis, 114
Indians, the Ineffable Name among 253
Initiation of Catholics, 236
Installations, Masonic 126
Intolerance, Roman Catholic, 12
Introduction, 1
Iowa, the Order in 297
Itinerant beggars, 314

J.

Jackson, Carding, obituary notice of 30
Jersey, a month among the Brethren in 175
Jeruaslem, Restoration of 58
Jurisdiction, Lodge 140
Jurisdiction of Grand Lodges in Europe and America, 257
Jurisprudence, &c., 91
Jurisprudence, matters of 357

K.

Kane, E. D., expulsion of 31
Knoxville, Ill., letter from 126

L.

Lewis, M. W. Winslow, Inaugural Address of 114
Libraries, Masonic 339
Lodge, a few hints on behaviour in 348
Lodge Ceremonies, 148
Lodge Jurisdiction, 140
Lodges, government of 334
Louisiana, settlement of Masonic difficulties in 186
Louisiana, Grand Lodge of 221, 283
Lowell, Masonic Reunion at 7

M.

Madam Royal, death of 8
Maine, Grand Chapter of 361
Maine, Grand Council of 301
Maine, Grand Lodge of 90, 230
Maine, the Order in 266
Masonic Balls, 5
Masonic Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Masonic difficulties in Louisiana, settlement of 186
Masonic duty and morality, 363
Masonic Emblems, 117
Masonic Installations, 126
Masonic Libraries, 339
Masonic Literature, 101
Masonic Mendicity, 40
Masonic Proclamations, 200
Masonic Reception, 188
Masonic Reunion at Lowell, 7
Masonic Schools, 254
Masonic Temple, 231
Masonry, Advantages of 72
Masonry and Architecture, 247
Masonry, Antiquity of, 55
Masonry, History, Nature and Objects of 16, 47, 78, 122
Masonry in Australia, 272
Masonry in Canada West, 86
Masonry in England, 142
Masonry in Massachusetts, 71
Masonry, Operative and Speculative 75
Masonry, permanancy of 94
Masonry, secrecy of 156
Masonry, the Benevolent Principles of 14
Masonry, the Ritual is not all of 221
Masonry, Universality of 74
Masons, relations and duties of 154
Masons, non-affiliated 151, 321, 341
Massachusetts, Grand Lodge of 89
Massachusetts Report, 92
Massachusetts R. Arch Masonry in 189, 208
Master Mason's Closing Hymn, 53
Master Mason's Hymn, 191
Matters of Jurisprudence, 357
McCormick, John P., obituary notice of 31
Members, difference between 105
Members of Grand Lodge, pay of 198
Membership, honorary 167
Membership in Lodges under Dispensation, 358
Memoir of Br. L. Bancroft, 9
Milford, Celebration at 289
Minnesota, Grand Lodge of 315
Mississippi, Grand Lodge of 341
Missouri, Grand Lodge of 344
Missouri College, 348
Modern History of Masonry in France, 22
Moral Derelictions, 222

N.

Neglect of seasonable discipline, 193
New Hampshire, Grand Lodge of 93
New Tests, 303
New York, Grand Lodge of 310, 337
New York Difficulties, 33, 92
New York, the Order in 235, 339, 360
New York "Compact" and "Past Masters," 161
Non-Affiliated Masons, 151, 321, 341
Norris, J. C., obituary notice of 95

O.

Obituary, 30, 62, 95, 121, 223, 255, 287, 319, 351, 383
Officers, Advancement and Qualifications of 381
Officers, register of 159, 318, 350
Ohio, Grand Lodge of 150
Operative and Speculative Masonry, 75
Organization of Grand Lodge of Massachusetts, 89
Origin of Royal Arch Masonry in Pennsylvania and Virginia, 374
Original Hymn, 337
Our Masonic Temple 231

P.

Papal Persecutions, 22
Parker, Lining, expulsion of 127
Pay of members of Grand Lodge, 198
Pennsylvania, origin of Royal Arch Masonry in 374
Permanancy of Masonry, 94
Persecution, Roman Catholic 59
Poetry, 53, 73, 147, 158, 191, 251, 337
Portsmouth, celebration at 308
Powers of General Grand Chapter, 104
Pratt, John A., obituary notice of 255
Presentation of a Bible, 200
Profanity 344
Profane Swearing, 259
Progress, the spirit of 302
Proposed Confederation of Grand Lodges, 216
Prosperous condition of the Order, 357
Publication of rejections, 343, 359
Pythagoras Lodge, New York, 196

R.

Randall, M. W. George M., Valedictory Address of 106
Reception, Masonic 188
Reconciliation of Brethren, 234
Register of Officers, 159, 318, 350
Rejections, publication of 343, 359
Relations and Duties of Masons, 154
Reminiscences of the Revolution, 9
Restoration of Jerusalem, 58
Restoration of Suspended Members, 134
Restorations, 103
Rhode Island, Grand Lodge of, in the last century 138
Rites, foreign 315, 327
Ritual education, 338
Ritual, the, is not all of Masonry 221
Roman Catholic Intolerance, 12
Roman Catholic Persecution, 59
Royal Arch Masonry in Massachusetts, 189, 208

S.

Schools, Masonic 254
Seasonable Discipline, neglect of 193
Secrecy of Masonry, 156
Secret Ballot, 221
Secret Societies, 65
Secret Societies—our Danger and Duty, 39
Secret Societies, De Quincey on 135
Selection of Grand Masters, 97
Settlement of Masonic difficulties in Louisiana, 186
Sheppard, R. W. John H., the Essenes, by 44, 68, 118, 144, 170, 211, 268, 304, 328, 378
Sheppard, R. W. John H., Address at Portsmouth by 364
Shrosk, John, expulsion of 127
Solon, Me., letter from 349
South America, the Order in 41
State House, Boston, Corner-Stone of 367
Suspended members, restoration of 134
Supreme Grand Council 33d Northern Jurisdiction, 202
Symbolism, 61

T.

Tests, new 303
Texas, the Grand Encampment of 333
The Charter, 196
The Dispensing Power, 9
The Essenes 44, 68, 118, 144, 170, 211, 268, 304, 328, 378
The Ineffable Name among the Indians, 253
The Jewish Pilgrim, 158
The Order in Illinois, 11

The Order in Iowa, 297
The Order in Maine, 266
The Order in South America, 41
The Order in Tennessee, 42
The spirit of progress, 302
Too much work, 333
Tribute of Respect, 84
Trinkets and Sign Boards, 340
Tucker's, Comp. P C, Address, 43
Tucker, M. W. Phillip C., address of 234
Turkey, Freemasonry in 252
Turner, John F. H., obituary notice of 287

U.

Uniformity of Work, 90, 279
Universality of Masonry, 74

V

Valedictory Address, of M. W. George M. Randall, 106
Vermont, Grand Chapter of 27
Vermont, Grand Lodge of 265
Vermont, the Order in 235
Virginia, Grand Lodge of 313
Volume fourteen, Introduction to 1
Volume fourteen, Conclusion of 353
Vouching for Visitors, 155

W.

Washington and Secret Societies, 82
What we live for, 147
Women, exclusion of 382
Work of the Chapter, 102

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, NOVEMBER 1, 1854. [No. 1.

INTRODUCTION TO VOL. XIV.

We lay before our readers to-day the introductory number to the fourteenth volume of this Magazine; and our friends will be gratified to learn that at no time since its establishment has the work been in a more healthy and prosperous condition. When we add to this, that its circulation embraces the whole of the North American continent, and that it is read monthly by regular subscribers in South America, in Europe and Asia, and the principal islands of the two great oceans, we have said enough to indicate the field of its usefulness and the extent of its influence.

The present condition our Institution is without a parallel in its past history. At no period of its long existence has it occupied a loftier or prouder position before the civilized world,—at no period has it embraced within its bosom more of the intelligence and character of the age. Men of all classes and conditions of society are enrolled among its members. The king upon his throne and the peasant in his cabin—the learned and the unlearned—the pious and the worldly, bend together before its altars. Alas! that truth demands the admission that the vicious and the bad are also too often found within its sacred courts. Human frailties and imperfections pervade all orders of society, and ours is not exempt from them. There are too many unworthy members in our Lodges, as there are too many nominal Christians in our churches. The good and the bad every where mingle together in society. It is an evil inseparable from all human organizations. Our Saviour experienced it in the little band of his own choice, and he has left it as a lesson for our instruction. Perfection is not to be looked for among men. And it is no argument against the religion of the church or the morality of the Lodge, that evil-disposed and unworthy members are found in both.

To Masonry the present is doubtless a time of great danger. It is an era of secret societies, the course and results of which may affect the future relations and position of our own Institution more sensibly than the wisest among us can at present predict. We hope for good; but it is the part of prudence to be prepared for evil. Masonry is now fashionable and popular to an unprecedented extent. Candidates are knocking at the doors of our Lodges in countless numbers; and it would be surprising indeed, if among the multitude who gain admission, there should not hereafter be found many to whom the privilege should have been denied. But whether the number shall be large or small, is a question within the present control of those who hold the power of admission in their hands. If this power be judiciously and vigorously exercised the number will be small. If on the contrary, the officers and members of our Lodges are careless of their obligations and duties, and emulous only to increase their initiates, regardless of their moral qualifications and fitness, the number will be large; and the evil and the reproach correspondingly grievous to hear,—a wound will be inflicted on the Institution which a century may not heal. The responsibility resting on the Masters and other officers of our Lodges, was never greater than at the present moment. To their guardian care and watchfulness are entrusted the character and future welfare of the Order. It is a time when none but discreet, intelligent and tried Brethren, can safely be entrusted with the "symbol of power." It is a time, too, when every member of a Lodge should feel his individual responsibility, and act from the dictates of his own judgment, without fear and without favor. He owes this to the Institution. He owes it also to his own character as a *faithful Mason.*

We have frequently taken occasion during the past and two or three preceding years, to condemn, in terms of some severity, the practice which has obtained extensively among the Lodges in this country, of employing itinerant lecturers, or as they prefer to call themselves, "Masonic teachers." This had become a prolific source of evil, not only in the particular localities where the practice was tolerated, but throughout the country. These itinerants, being mostly ignorant and uneducated men, and consequently wholly unqualified for an intelligent discharge of the responsible duties they had assumed, were fast destroying our beautiful ritual, and turning our Lodge-rooms into places of *darkness.* Not satisfied with corrupting the language, they were apparently emulous in making gross and absurd changes in the ceremonies of the Order. To this cause is mainly to be attributed the great want of uniformity in the lectures and work of Lodges located in different sections of the country. We are happy, however, in being able to say, that the practice, though not entirely removed, has within the last two or three years been materially abated by the action of those Grand Lodges within whose jurisdiction it has heretofore received the most encouragement. It is to be hoped that the opposition to it will not be allowed to subside until there shall be no such thing as a vagrant Masonic lecturer in the country. Regularly appointed and commissioned lecturers, if restricted in their labors to the jurisdiction of the Grand Lodge from which they receive their authority, may doubtless, if properly qualified, be of much service in enabling the Lodges to do their work in a proper manner, and in preserving uniformity among them. To such instructors there is probably little or no objection. Against all others the doors of our Lodges should be closed.

It may not be out of place to notice in this connection, a new evil that is creeping in among us,—a timely attention to which may avert reproach from our Lodges, and perhaps save inexperienced Brethren from the consequences of gross imposition. We refer to the practice of allowing pedlers of books, maps, pictures, jewelry, and other trinkets, to enter the Lodges for the purpose of disposing of their cheap and often times worthless wares to the Brethren. The Lodge room was never intended for any such purpose, and the sooner the practice is broken up the better it will be for the reputation of the Order. If Brethren have goods to dispose of which are so valueless that they will not command a sale through the ordinary channels of business, we do not object to their hawking them about the country; but we enter our protest against converting our Lodge-rooms into market places of trade. The power to correct this evil lies in the hands of the Masters of the Lodges; and we trust it will be promptly and firmly exercised, whenever occasion may require.

Notwithstanding all that has been written and published by way of caution and protest on the subject, our Lodges still continue to afford encouragement and hold out inducements to *itinerant beggars*, wearing the cloak of Masonry. Scarcely a month passes that we do not hear of some flagrant imposition from this source. The country is full of Masonic impostors, and it will continue to be so, just so long and no longer, than the Lodges and Brethren are content to be swindled out of their money by deceitful tongues. When these men ask for bread, give it to them; but when they ask for money, give them employment, though the product of their labor be of no earthly value to anybody. They will not be likely to apply a second time, for work is the last thing they desire. There are of course exceptions; and here lies the difficulty. Our Brethren and Lodges frequently give in charity to worthless men from an apprehension that a refusal may send a worthy Brother away unrelieved. But it rarely happens that a deserving Brother is found going over the country begging from Lodge to Lodge. If one is ever driven to such necessity, a certificate of his honesty may usually be found in his address and conversation. But such cases do not often occur. We have little hesitation in assuming it as a rule, that ninetynine in every hundred of the class of vagrant beggars here referred to, are *impostors*, or Brethren so morally depraved as not to be deserving of Masonic charity.

That persons of vicious habits are found enrolled in our Lodges is to be regretted ; but it is a misfortune common to all societies, and one to which all are equally exposed. A perfect remedy is not attainable ; but the evil may be measurably avoided, by proper care and due attention to those rules and safe-guards which have been devised as measures of protection against the admission of unworthy men. Our Institution in this country has acquired for itself a reputation and a position among kindred associations, worthy of its antiquity, its principles and its purposes. And it should be the pride, as it is the duty, of every member to desire and to use his best endeavors to preserve and transmit it, pure and free from just cause of reproach, to those who will hereafter succeed to our places. As the tree is judged by its *fruit*, so will the popular world estimate the value and respectability of our Institution by its *works*, as manifested in the character and conduct of its members. This is a proper test, and one of which we have no right to complain. It will be our own fault if we are not always prepared for the trial, or if the verdict be against us. Our Lodges can afford to be severe in scrutinizing the character of their candidates ; for there has never been a time in the past history of the Order, when so many good men and true were pressing forward and seeking to participate in its privileges. This is probably in some measure attributable to the fact, that Masonry is more *intellectual*, so to speak, than at any former period of its history. Its principles are more justly appreciated and its character and purposes better understood. Its importance as a great moral and benevolent association, spread out over the whole extent of the civilized world, and leaving its impressions, for good or evil, upon millions of minds, is commanding the attention and enlisting the interest of the philanthropist and the Christian, everywhere. While this should be gratifying to us as individual Masons, it is honorable to us as a body. But it should be constantly borne in mind, that the higher and more honorable the position we occupy, the greater are our responsibilities and duties. If we would secure the active co-operation of the wise and good, we must keep our Lodges free from the vicious and bad. If we would maintain our reputation without, we must maintain our integrity within.

Without further remark, in the way of preface, we enter upon our editorial labors for another year.

MASONIC BALLS.

A CORRESPONDENT inquires, if it is proper that gentlemen who are not members of the Order, should be allowed to participate in the projection and management of Masonic Balls? We do not recognize the right of any person, not a Mason, to use the name of Masonry for the promotion of his individual purposes, or as a means of deception. A Masonic Ball, in the sense in which the term is usually employed, implies a Ball given by Masons to their wives, daughters and other female friends. If other gentlemen than Masons are interested in its management, it ceases to be a Masonic Ball, even though the badges of the Order may be visible in the Ball-room. It loses its distinctive character as a Masonic party, and becomes a mixed assembly. As a mixed assembly, though partially under the management of Brethren of the Order, it is not a Masonic Ball ; and such a designation of it, is an improper and unauthorized use of the term.

But to speak of "Masonic Balls" at all, is an obvious absurdity. Masonic occasions may sometimes be incidentally connected with, or followed by, dancing, or by other social amusements ; but this connection affords no apology for the employment of such terms, or for that abuse of a principle which justifies inferences altogether inconsistent with the great object of Masonry.

Masonry is, in itself, eminently of a social nature. It is based upon principles of the most exalted charity. We do not mean that miserly charity which rests upon the power of money, or of merchandize ; but that charity which inspires confidence, courage and good will ; that charity which elevates the soul while it gives aid to the body ; which is ever willing to add to the sum of happiness, before the coming of misery ; and to lighten the burthens of ignorance by the blessings of knowledge.

Masonry is a *duty*, not an amusement. And yet it is not within the province of the Institution to associate the dismal with the cheerful, or to dampen or crush the buoyant spirit of active hope and honor. In the language of an ancient record, it tends "to make a gude men guder ;" and although it does not reject the gracious smiles of society, it must be regarded as independent of them. It has within itself a purpose, a power, and a system. It is invested with character, and has a corresponding weight of responsibility. It has its plans of labor, and its legitimate means for the accomplishment of legitimate ends. It has its laws, and in harmony therewith, its regulations.

In all these particulars we look for Masonic *character*, whether in mode, law, or principle. The manner of duty implies its origin, and the circumstance of origin imposes a responsible scrutiny. The language of requisition implies authority, and the exercise of authority should always be in harmony with its original source. Hence, whatever is done in the *name* of Masonry, should be strictly *Masonic*, and in no way should the Order consent to a mixture of terms that should seem to imply a mixture of motive.

Because Masons sometimes *dance*, it does not follow that dancing is Masonic. Because Masons sometimes take refreshments, it does not follow that eating and drinking are Masonic privileges. Because Masons sometimes indulge in social recreations, it does not follow that the social circle thereby becomes Masonic. No. What is imposed, or required by the Institution, may be properly designated as Masonic,—all else is incidental, and should be regarded as separately independent, or instrumentally subservient. The same building that has been dedicated to Masonry, may be finished by the mechanic to serve the purposes of trade, of manufacture, or of Banking. Its interior would indeed be adapted to the wants of its peculiar occupants ; but its walls and windows, its floors and doors, might serve each and all without change or modification. A coat that is fitted to the shape of a citizen may be worn to the Lodge by a Mason, but it is not, hence, a *Masonic* coat. The same garment may serve to cover the back of another citizen, who is called to preside at an antimasonic convention.

We might enlarge upon this topic and give numerous examples to illustrate the impropriety of employing language that tends to confuse the common mind, but our readers will hardly deem such as necessary to sustain our views. Let things be called by right names. A dinner for Masons—is a phrase that no one can misconstrue ; but a *Masonic Dinner* would certainly be as great a curiosity as a "Political" or "Religious" Dinner. Neither would satisfy a hungry man, nor could either be explained by a philosopher.

If it were proper to speak of a "Masonic Ball," we should be bound to find a *Masonic* lady, who was able to take a *Masonic* step, in a *Masonic* dance, and in a *Masonic* hall.

Usage and convenience have combined to reconcile us in a measure to the use of the phrase to which we here object ; but its impropriety is manifest, unless indeed it be admitted that dancing is one of the elements of Freemasonry. In that case the adjective is significant and correctly used. But we can agree to no such admission. Masonry has nothing in common with ball-rooms, though it is a very common practice for Masons, as individuals, to unite in giving Balls for their own and the gratification of their female friends. But then, in such cases, we maintain that they should be restricted, (as to the gentlemen of course,) to members of the Fraternity, as well in the attendance as in the management. To exceed this limit is to give them the character of mixed assemblies, in which the use of the badges of Masonry is neither proper nor in good taste.

Our Brethren in Europe frequently hold Festivals for the benefit of their charities ; and on such occasions the festivities are often closed with a Ball. But these are always held under the authority and control of some particular Lodge, or other Masonic body. We have no recollection of any instance on record where they have originated with individual Masons; and we are quite confident that such a proceeding would meet with the decided condemnation of the proper Masonic authorities within whose jurisdiction the attempt should be made. There can of course be no objection to Masons as individuals uniting in a Ball ; but we think there are very serious objections in their using the name and badges of Masonry in any public display, without authority, and for purposes not legitimately Masonic. Much stronger and more serious are the objections when the management is of a mixed character, like that suggested by our correspondent. Allow this practice to obtain, and "Masonic Balls" would soon become but another name for speculation.

MASONIC REUNION AT LOWELL.

The officers and members of Ancient York Lodge, at Lowell, entertained a large number of their Masonic Brethren of the third District, in a very agreeable manner, on the evening of the 27th ultimo. We have rarely participated in a more pleasant occasion. The Masters and Wardens of the several Lodges in the District had been invited by their excellent and active Deputy Grand Master, Hon. Peter Lawson, of Dracut, to witness the working of the third degree by Ancient York Lodge, and we believe they were nearly all present. The M. W. Grand Master and a delegation from this city were also present, together with a very large attendance of the Brethren of Lowell, including many of the members of Pentucket Lodge of that city. The work of the Lodge was of the very highest order of excellence. As a whole, we have never seen it surpassed for exactness and effectiveness. Every officer knew his precise duty, and he did it, *just as it always should be done*, promptly and correctly. The whole proceedings commanded and received, as they eminently deserved, the entire approbation of all present. For ourself, we felt that "it was good to be there." W. Brother Samuel K. Hutchinson presided as Master of the Lodge, and he has much reason to be proud of his place and his officers.

The business of the Lodge being over, the Brethren, with their guests, were escorted to one of the elegant saloons of the city, where a bountiful repast had been tastefully served up for their refreshment. The R. W. Brother Lawson presided at the table, assisted by W. Br. Hutchinson. After supper, the Brethren were appropriately welcomed by Br. Lawson, who concluded his remarks with a pointed reference to the Grand Lodge of the State. This was replied to at some length by the M. W. Brother Randall, in his usual happy and able manner. The company was afterwards addressed by several other Brethren, among whom were Brothers Huntington, ex-Lt. Governor of the Commonwealth, Hon. Tappan Wentworth, M. C., and Hon. Linus Child. The occasion was one of peculiar interest, the healthful influence of which we cannot doubt will be long felt throughout the District.

DEATH OF MADAM ROYAL.

THIS eccentric and really talented and well-disposed lady died at Washington, D. C., about the 1st October last. A correspondent at that city, who had known her long and intimately, says—"Mrs. Royal was an eccentric woman, but, withal, of as charitable a disposition as any mortal who ever breathed. She would divide her last mouthful with the poor, and her integrity and honor were unimpeachable. She honored Freemasonry, and never omitted any opportunity to applaud the Order."

About the year 1825, when in Boston, she did us the honor of a personal visit, and recited to us something of her history. The particulars however have nearly passed from our mind. We think she had recently lost her husband, who, if our memory serves us, was a physician, and had been in the public employ at the West. We believe she was soliciting subscriptions for a memoir of his life, written by herself. He was a Freemason, and to this circumstance we were probably indebted for the honor of the interview referred to. We are not certain that the memoir was ever published, but presume it was. Mrs. R. soon after settled in Washington, where she continued to reside until her death. She was we think at one time the editor of a paper in that city, which, if we mistake not, was more distinguished for its dashing eccentricities and boldness, than for its feminine refinement and propriety. In anti-Masonic times she often used her pen in defence of the Masonic Institution. We copy the following from a late Washington paper :—

> "FUNERAL OF MRS. ANNE ROYAL—Mrs. Royal's husband was an ardent Freemason, and his widow held the Craft, through her long life, in the highest estimation. She expressed an earnest desire, while living, that her remains might be deposited in their last resting place by Freemasons. This request being made known, after her decease, her funeral was attended by many members of the Order, and the pall bearers were B. B. French, P. G. Master, J. W. Nairn, Master of Federal Lodge, No. 1 ; John McDuell, Master of Lebanon Lodge, No. 7 ; P. S. Hooe, Master of St. John's Lodge, No. 11 ; Ezra Williams, Master of Centennial Lodge, No. 14 ; C. W. C. Dunnington of Naval Lodge, No. 4.
>
> "Of course these gentlemen attended as citizens, the rules of the Order not permitting the burial of any one but a Freemason, with Masonic honors.
>
> "The services were impressively performed by Rev. Mr. Holmead, of the Episcopal church. The remains were deposited in the Congressional Burying Ground."

THE DISPENSING POWER.

THE ready facility with which candidates gain admission into our Lodges and are hurried through the degrees, is attracting attention in various quarters, as one of the dangers to which our Institution is at the present time exposed. That the dispensing power is greatly abused, is nowhere denied. And to such an extent does the practice of admitting candidates by virtue of it prevail, and so seriously is the danger to be apprehended from it regarded, that the question has been raised, whether the interest and welfare of the Order would not be greatly promoted by a total abrogation of it, or at least by limiting its exercise to the Grand Masters, exclusively. While we are not prepared to favor its entire repeal, we can entertain no doubt that the restricting of its exercise to the Grand Master would be a salutary measure. The power itself may be retained, if its abuse be carefully guarded against. The instances where it may be properly exercised are of rare occurrence ; and to these it should be strictly confined. Great injustice is always done to the candidate, (as well as to the Order,) when he is hurried through the degrees in such haste as to mar the beauty of the ceremony. But the only safe rule in this, as in all other Lodge proceedings, is to adhere closely to the universally recognized and time-honored laws and usages of the Institution. If we take these for "the rule and guide" of our practice we shall rarely go astray.

MEMOIR OF BR. L. BANCROFT.—REMINISCENCES OF THE REVOLUTION.

Pepperell, Mass., October 10, 1854.

DEAR SIR KT. AND BR.—I wrote you a few days ago, a short obituary notice of my father, but I did not see the notice in the last number of the Magazine. Will you have the goodness to insert the following ?

Brother LUTHER BANCROFT died suddenly, September 22, 1854, aged eightythree years and five months. Br. Bancroft was the youngest son of Capt. Edmund Bancroft, of Pepperell,—the man who belonged to the Provincial Congress, at Watertown, in the days that tried "men's souls." Every son of his, old enough to wield a musket, had to fight for liberty under such commanders as Col. William Prescott, of Pepperell, and Washington ! ! On the never to be forgotten 19th of April, 1775, my father, being only four years old, remembers seeing Mr. William Tarbell (the nearest neighbor of his father,) coming into the house hastily and saying "Captain ! the regulars have arrived at Concord ! Where is Edmund ?" "He has just set out to go down *East*," said my grandfather, (to what is now called the State of Maine, as he owned a lot of land there.) "Go, *Jonathan*," he says to his next oldest son, "and call him back—he has not got out of hearing." Jonathan soon came within hailing distance. His Brother, with a *tiger bound sprang for his equipments at the house—bid farewell*—and joined Capt. John Nutting's company of minute-men of Pepperell. That company, seventyfive in number, arrived at the *Foot of the Rocks*, so called, in Lexington, on the same day, before sundown. They did not get the news in Pepperell until nearly 3 o'clock, P. M. On the memorable 17th of June, 1775, his father was aiding and assisting in conveying refreshments and ammunition to Col. Prescott's *forlorn hope*, on Breed's Hill, until the British landed and made their first *charge*. He was then ordered to retire and keep out of danger. His oldest son, Edmund, was there, and was appointed a *Sergeant Major* by Col. Prescott. On the dey of my father's *death*, he exhibited a *powder horn*, to a gentleman of Pepperell, bearing date 1737, carved with curious devices, and the initials E. B., a present to his father, from Mr. Robinson Lakin, of Pepperell. His oldest Brother carried it by his side, at the battle of *Bunker Hill!* He related to the reverend gentleman a thrilling incident, of that birth day of our liberty, about his eldest Brother and Lieut. John Mosher, of Capt. *John Nutting's company of minute men.* After the third charge of the British, orders were given by Colonel Prescott for "every man to take care of himself." A great many of our men did not hear the *order*, and fought with the butts of their muskets until they were nearly surrounded by the enemy. Lieut. Mosher, and Edmund, left the redoubt at the same time side by side; they had proceeded but a short distance, when Mosher says to Edmund, "let us separate,—one or both are soon dead men!" "Do you see that British grenadier beside of a post, bringing his musket to a level?" "My gun is not loaded," says Lieut. Mosher. "Mine is," says Edmund, who in an instant *placed his death sight* upon his musket and the grenadier was no more! The above was related to my father by Lieut. John Mosher, after the close of the revolutionary war. The gun which his Brother Edmund had in the battle of Bunker Hill shows the marks of hard usage—it is kept as a precious relic of that never to be forgotten day! His oldest Brother was commissioned as a lieutenant in the Continental Army, and was soon appointed a captain, but fell a victim to that awful scourge the *small pox*, which raged in the American camp, June 25th, 1777, in the twentyninth year of his age. His body slumbers near the vicinity of Bunker Hill, without a stone to mark the place of its lone rest. His writings of those days are very interesting. I obtain from them what I cannot from history. Jonathan, his next oldest Brother, was his waiter when he died—he served during the war of the American Revolution, as has been mentioned in a preceding number of this Magazine. Thomas Bancroft, the next Brother in order, was an enterprising farmer, in Pepperell. Amos Bancroft, the next Brother in order, was a distinguished Physician. He resided in the town of Groton, Mass., and was accidentally killed in State street, Boston, a few years since—this name will be found in a preceding number of the Magazine. Luther Bancroft, the youngest, and last Brother, was an *operative*, as well as a *speculative Mason!* He received a severe injury from his sister by a hatchet, when about three years old, which severed the two middle and fore fingers from his right hand. He learned to spread "that cement, which unites a building into one common mass." Many an edifice in Boston and the New England States, will tell of his work when that hand has returned to the dust. We cannot conceive how this exquisite specimen of creative omnipotence should be limited in its existence even for a few years, when monuments of human art survive the shock of ages. He was initiated into our holy Order of Freemasonry in 1797, and took the three degrees the same year, in St. Paul's Lodge, Groton, Mass., Rt. W. M. James Brazer, presiding. He wore the regalia of the Order when the Lodge was consecrated,—and he fondly hoped to attend our last annual meeting, which happened a few days after his death. One solitary pillar was there with us,—Br. John Walton, of Pepperell,—the other, Br. Jonathan Loring, of Groton, was not able to attend. Only two yet linger on the verge of the grave to tell us of that auspicious day! During the rage of Anti Masonry, Br. Bancroft was true to the institution, as the rays of the sun, are true to tangent lines. I trust his soul has been raised by the "Lamb that was slain from the foundation of the world," to that blissful Lodge above where death can never enter—and there, with kindred spirits, to spend a happy eternity! The four Brothers lived, each one of them, to see between eighty and ninety years. In calling the names of our Brethren at our annual meeting, the answer comes from the Tyler of Eternity—*gone home!*

Yours fraternally,

LUTHER S. BANCROFT.

THE ORDER IN ILLINOIS.

Knoxville, Ill., Oct, 10, 1854.

EDITOR MAGAZINE—*R. W. Sir and Br.:* The Grand Lodge of this State, closed its annual communication, at Springfield, on last Thursday. The attendance was very large, about 110 out of 130 Lodges, being represented. The Grand Master, Col. Warren, was confined to his bed by severe sickness; Br. Pickett, Chairman of the Correspondence Committee, was detained in Pennsylvania by the sickness of his wife, and Br. Hobbs, Chairman of the Committee on Masonic Jurisprudence, was also detained by unlooked for events, unwelcome, alike to him and the Grand Lodge; so that the occasion was shorn of very much of the interest naturally expected by the Representatives. The session was a very harmonious one, and many questions, heretofore afloat, in our Grand Lodge, were settled, I trust, forever.

A donation of one hundred dollars to relieve the property of our deceased M. W. Br. N. D. Morse, was made to his widow, and a like donation was made by the Grand Chapter. His eldest daughter, now an orphan, was taken under the paternal care of the two Grand Bodies.

The Grand Council, and Grand Chapter met at Jacksonville, the week previous, and great unanimity prevailed throughout the entire sessions. The action of the Grand Chapter last year, in respect to Pennsylvania R. A. Masons, remains unchanged. A resolution authorizing the Chapters in this State to admit R. A. Masons, hailing from Virginia and Florida, to visit, was laid on the table, and the Grand Chapter afterwards very decidedly refused to take it from the table.

The following Grand Officers were elected.

GRAND COUNCIL.—James H. Hibbard, G. P.; Cyrus C. Palmer, D. G. P.; William A. Dickey, G. T. I.; R. C. Cobeen, G. P. C. W.; John A. Lightfoot, G. C. G.; Rev. C. Howard, G. Chap.; H G. Reynolds, G. Rec.; N. English, G. Treasurer; A. R. Robinson, G. Sent.

GRAND CHAPTER.—Lewis Watson, G. H. P.; John Jewett, D. G. H. P.; E. M. M. Clark, G. K.; Thomas Shirley, G. S.; H. G. Reynolds, G. Sec.; Wm. McMurtry, G. Treas.; Rev. Ralph Harris, G. Chap.; J. H. Hibbard, G. C. H.; A. W. Rawson, G. P. S.; C. C. Palmer, G. R. A. C.; A. R. Robinson, G. T.

GRAND LODGE.—James L. Anderson, G. Master; T. O. Wilson, D. G. M.; James H. Hibbard, G. Senior Warden; E. M. Haines, G. Junior Warden; H G. Reynolds, G. Sec.; Wm. McMurtry, G. Treas.; Rev. J. H. Hughes, G. Chap.; Isaac R. Diller, G. Orator; John M. Scott, G. S. D.; H. S. Jacob, G. J. D.; C. C. Palmer, G. Marshall, M. K. Turner, G. Pur.; Stephen Bennett and Robert Reith, G. Stewards, A. R. Robinson, G. Tyler. Fraternally yours,

H. G. REYNOLDS.

ROMAN CATHOLIC INTOLERANCE.

We find the following in a late number of the Mauritius (Isle of France) Reporter. The Papal Church is the foe of Freemasonry, as it is the foe to every thing else that is liberalizing in its influences, or the tendency of which is to wrest the human intellect from the tyranny of a bigoted and soul-crushing priesthood. The history of Masonry bears sad evidence of its intolerant spirit, as manifested in its murderous persecutions of our Brethren in different ages and countries :—

" A question of singular and exciting interest has occupied much of the public attention during the last fortnight. We allude to the refusal on the part of the Roman Catholic bishop of this island, to allow the clergy to administer the sacrament to one of our most respectable merchants, a member of the Council of Government, the Hon. H. Lemiere, on account of his being a Freemason. As may naturally be supposed, this intolerant measure gave rise immediately to considerable discontent and uneasiness in the public mind, which has resulted in a lengthened discussion in the public papers, sustained principally by writers in this journal and by Mr. E. Piston, in the *Cerneen.* The Roman Catholic bishop replied in a letter which first appeared in the *Cerneen,* justifying his conduct in virtue of the authority of a long line of Sovereign Pontiffs who have placed Freemasonry in the list of secret societies, the members of which are pitilessly excommunicated by the Church of Rome. This letter raised the inquiry whether the bulls of the Pope are executory in this island, unless they shall have first been recognized by the Church of Paris, from which the Catholics of this island claim their descent. The inquiry has been very ably and fully gone into by two of our correspondents, Mr. E. Daruty, and "A. Gallician," who have in the clearest manner possible established the fact, that the religious laws and customs of the inhabitants of this island, preserved to them by the articles of its capitulation to the British Crown, are those of the Gallician Church; that they have never been deprived of the rights they then possessed, and which they still possess; and that, consequently, they are not bound by any bull of the Pope that has not been recognized and sanctioned by a Council of their Church. The bishop has not attempted to reply to the position thus assumed by the Freemasons, and maintains his unqualified determination to exclude the members of that body from any of the sacraments of the Church, and even from Christian burial. Under these circumstances, as was to be expected, the Freemasons of the island, who are very numerous and compose the *elite* of the population, have taken up the matter with becoming dignity and spirit. The Lodge of *La Triple Esperance* has led the way, and after several preliminary deliberations, a memorial was framed to the acting governor, in which the Masonic Fraternity claim his Honor's protection and interference, the maintenance of their ancient religious rights and privileges, and their exemption from this or any other bull of the Pope that has not received the sanction of their Church. A deputation waited on his Honor at Government house on the 3d inst., to present the memorial. His Honor received them with his accustomed courtesy, expressed his great regret at what had arisen, and assured the deputation that if his personal efforts with the bishop should fail in producing the withdrawal of the obnoxious and intolerant measure alluded to, he would without delay refer the question to the law officers of the Crown. There the matter rests for the present. It is of the highest importance that an early solution should be given to the difficulty that has thus arisen, for it would be difficult to foresee the consequences that might ensue upon an obstinate persistence in such monstrous and intolerant conduct as that so suddenly and unexpectedly adopted by the Right Rev. Dr. Collier. We trust that whatever solution may be given to the question, the British authorities will have detected sufficient cause in the conduct of his lordship to render his immediate recall a matter of indispensible necessity."

FRENCH CORRESPONDENCE.

The following will interest our readers, at least as a matter of curiosity. It is an extract of a letter recently received by the Master of St. Andrew's Lodge, at Sydney, Cape Breton, from the Lodge at Toulon, in acknowledgment of a Fraternal reception given by the Brethren at Sydney to Br. Perruchon while on a visit to that place :—

" *Instruct thyself ; live for thy fellow-beings that they may live for thee. If thou art desirous to know the value of friendship, protect the feeble, succour the poor, come our heart longeth for thee.*"

Toulon, the 8th day of the 10th month, in the year of the V. L. 5853.

" To the W. M. of St. Andrew's Lodge, at Sydney.

" Very Illustrious B. B.

" Our dearly beloved Brother Perruchon, on his return from a voyage, immediately came to assist in the works of the Lodge Reunion, O. of Toulon (Var.) to which he belongs, and acquainted us with the truly Fraternal manner you welcomed him. At this recital the vaults of the Temple resounded with triple and warm hearted cheers on behalf of all the members of your Lodge.

" Thanks for the kind welcome you gave our Brother Perruchon ; it affords another proof that Masonry is the finest, and the holiest institution, of all times, of all countries, and that the Mason who leads an honorable life meets every where with Brothers and devoted friends.

" We beg V. E. B. to accept for yourself and to transmit to your Lodge our most sincere thanks, and as a token of the close union of the two Lodges, to receive from us the title of Honorary Member of our Lodge.

" Accept V. D. W. M. the most fraternal accolade of him who has the honor of calling himself,
Your truly devoted Brother,
H. Lebuffat.

32d Degree. Merchant, and Member of the G. O. of France.

Extract from the Book of Architecture.—The workmen of the Resp. L. Reunion at the East of Toulon, assembled together in a place well lighted, where reigns peace, benevolence and Brotherly love, opened their labors at the first deg. symb.

" The East is lighted by O. D. C. C. Lebuffat, Worshipful Master, 32, Merchant, born at Toulon the 5th October, 1811.

" The West by B. B. Mignon Gerin, 1st and 2d Warden. The tables of the law being unfolded before B. Jacquet Orat, Tit :—the pencil being held by B. Rouillier, Secretary.

" After much work the order of the day having been called on, several motions by B Lebuffat, W. M. to thank in a worthy manner the B. B. of St. Andrew's Lodge, at Sydney, Cape Breton, confers on its Worshipful Master the title of Honorary Member, and shall inscribe his name on the Records of the Lodge."

THE BENEVOLENT PRINCIPLE OF MASONRY.

BY REV. BR. WILLIAM FLINT, CHARLESTOWN.

Our Order is a charitable as well as a religious one, especially bound indeed to the good work. Its object is not only to teach its votaries to worship God in humility, sincerity and truth, but to establish a society upon the purest principles of philanthropy, which shall embrace in its bosom the good and charitable of all the nations of the earth, and enable them to speak the same language of kindness and love; thus forming a Fraternity commensurate with the habitable globe, where the weakness and errors of each shall be remedied by the virtue and strength of all; where each member serves the whole body, and the whole body protects each member, and the joy of one is the joy of all.

We would not assert that Masonry is the author or the one chosen home of philanthropy; but we do say that it makes the principle of love to man practically useful; that it cherishes and keeps active within us the sense of mutual obligations and mutual dependence, and that hence her appropriate dwelling-place is in the Lodge. She retreats thither from the cold selfishness of the world, and is ever welcomed, and finds there her active sphere of usefulness. Sordid desires and over reaching cupidity often drive her from the busy, bustling marts, and wandering to find some resting-place for the soles of her feet, she takes up her abode with us. The good, the true in our Order cordially sympathize with her, and though we invoke God in our secret assemblies, and are taught to stand in fear of his greatness, yet is our love to him best evinced by the fruits of our love to man. We do not originate, we only protect and encourage charity—for her birth was far before the foundations of the earth were laid. She is the eldest daughter of heaven's mercy,—one of that august council that formed the world and bade it spring into existence, all clothed with beauty and loveliness, and her praises were chaunted when the morning stars sang together and all the sons of God shouted for joy.

In the exercise of this heaven-born principle, the true Mason lets his light shine in deeds of beneficence, rather than in words and empty professions. His kind offices are confined to no sect or party; no name or nation; no color, sex, age, language or condition. Whether in the wilds of our western forests, among the savage tribes that wander on the banks of the far-off Columbia, among the gold-hunters of every nation, as they crowd the banks of the Sacramento, on the snow-clad hills of frozen Lapland, the burning sands of Africa, the spicy groves of India; whether in the midst of the hottest conflict of the battle field, or in the calm retirement of home and social life, the sign of a Mason in distress, the call for pity and relief, will be heeded and answered.

Nor, as we have said, are the charities and ready sympathies of Masonry confined to the members of the Fraternity, or to their families. They, it is true, are the first to be heard, for their claims are first. But charity ceases not, stops not with them. As the pebble dropt into the bosom of smooth water, starts a wave in a circle, and that circle spreads from the centre all around, and is followed by others spreading wider and wider until the shore is reached, and every part of the quiet lake dances with joy at the salutation; so the love, the charity of this blessed institution spreads wider and yet wider in succeesive circles,—beginning at the centre, till it embraces the whole family of man, and causes every desolate heart to weep for joy.

You ask for the evidence of this. A true Mason likes not that his good deeds should be blazoned abroad,—that they should be engraven on monuments of stone, or trumpeted in the magazines and through the streets. To learn them you must give a tongue to prison walls and dungeon floors; you must visit the cottages of the poor and the desolate, and hear the thrilling tale of the widow and orphan; you must listen to the song of the exile, who has found a home and a family in a strange land, and even then you would have but half. To know the whole, you would have but to read the heart, and learn that history which is nowhere written but in the chambers of imagery:—there you might learn how female beauty was protected by strong hands and faithful hearts, while, at the same time, it was shrouded in a thicker veil than ever eastern jealousy threw around it; there you might find how the rancor of party zeal and sectarian bigotry had been destroyed, and how the cordial grasp of the hand, and the salutation of Brother from the lip, while his eye rested upon the symbols of all that was excellent, had sent a gush of kindly affections into his soul, which spread like the light of a summer's dawn upon his countenance.

We have said that Masonry likes not her good deeds be blazoned abroad; but we cannot forbear giving you one instance from the enemy before us, of the manner in which she exercises her charities. It is related by Brother Joseph R. Chandler, Past Grand Master of Pennsylvania.

Not long since, he says, a constable of Philadelphia was instructed by a large property holder, to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery which he was compelled to inflict, the widow entered the room, bearing upon her the garments of her widowhood, whose freshness showed the recency of her loss, and testifying, by her manner, the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone, utterly alone, friendless, helpless, destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me, that if I should ever be in distress, I might make this available," and she drew out a Masonic jewel. "But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skilful eye he examined the emblem consecrated to charity, as the token of Brotherly affection. The officer was a Mason; he knew the name of the deceased, and recognized her standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason. The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masonry.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said he, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands. I have spent all of the last payment of my salary, but here is my note at a short date for the amount due: the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind-hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits which they had enjoyed through Masonry.

We might give many such instances, but time will not permit. We can only say that when the sons of Masonry live and act in the noble spirit of their institution, she may well adopt the language of the pious Job, and say; "When the ear heard, then it blessed me,—when the eye saw, it gave witness unto me: because I delivered the poor that cried, the fatherless and the widow, and him that had none to help: the blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

HISTORY, NATURE AND OBJECTS OF MASONRY.

BY JAMES MILLER, SCOTLAND.

MASONRY is certainly a very extraordinary fact—involved as to its origin in the obscurity, and invested with all the interest that attaches to remote antiquity.

We may indeed smile at the fond enthusiasm which assumes into the rank of Grand Master Masons, invests with the titles, and surrounds with the machinery of modern Lodges, the very first man of the human family, the pious Enoch, the patriarch preacher Noah, and other venerated heroes of antediluvian record, and admire the cool contempt of common chronology with which the famous mathematician Euclid is thrust into this "breathing world" some sixteen centuries before his time, and represented as the contemporary and pupil of the Father of the Faithful, and the instructor of the Egyptians in the rules of grammar and the mysteries of mathematical science.

It is, however, certain that associations of a secret and mysterious character, presenting many points of resemblance with the Masonic Fraternity, have existed from a highly remote period of antiquity.

Of these the most ancient are the Cabiric mysteries, referable to a period closely approaching to the Nochian deluge, of which, indeed, there is good reason to believe they were in a great measure commemorative.

The moon in its crescent form, adopted at first as a significant symbol of the ark, subsequently dragged along with it the whole heavenly host, and gave rise to the helio-arkite perversions.

The ancient mysteries acquired their greatest celebrity after their introduction to Greece, under the name of the Eleusinian rites, called also by way of eminence "The Mysteries." The nature and object of these were for a long time misunderstood and greatly misrepresented, from their having been confounded with the Mithraic and other demoralizing celebrations; but recent and more careful investigations have completely vindicated them from the gross and immoral tendencies at one time ascribed to them. On this subject an interesting article is to be found in the February number of *Blackwood's Magazine* of the present year, page 191. "According to the descriptions," says the writer, "furnished by different authors, from Plutarch to Meurseus, and from Herodotus to Fourman le Jeune, it is unquestionable that an atmosphere of the most surpassing majesty enveloped the mysteries of Eleusinia, and the grandeur of their accompaniments cannot have been in any respect inappropriate when it is remembered that the mysteries themselves were as benignant in operation as they were tremendous in aspect." "One of our own historians,"* he adds, "speaking with all the emphasis of admiration, mentions them, as "indeed treasures of wisdom and happiness." "Treasures they indisputably were," he continues, "treasures of intellectual beauty and moral magnificence. Besides affording a bewitching representation commemorative of the rape of Proserpine, when culling flowers on the plains of Enna, and besides presenting to the initiated a panorama of the pilgrimage of Ceres in quest of her daughter from the moment when she lighted a brand from the flames of Etna, until that in which she discovered her eating the grains of pomegranate in the Elysian fields, the Elusinian mysteries had a twofold purpose of a very remarkable kind; they were intended to convey a judicious sense of the infusion of the soul into matter, and to reduce to the comprehension of the multitude the authority of an unseen and palpable Godhead over a visible and palpable universe."

Of the ancient associations, however, the one most closely resembling the Masonic is that of the Dionysiac artificers of Ionia. "We know," says Professor Robinson, in the article "Arch" of the *Edinburgh Encyclopædia*, "that the Dionysiacs of Ionia were a great corporation of architects and engineers, who undertook and even monopolized the building of temples and stadia, precisely as the Fraternity of Freemasons monopolized the building of cathedrals and conventual churches in the middle ages. Indeed the Dionysiacs resembled the mystic Fraternity, now called Freemasons, in many important particulars. They allowed no strangers to interfere in their employment; they recognized each other by signs and tokens; they professed certain mysterious doctrines under the tuition and tutelage of Bacchus, to whom they built a magnificent temple at Teos, where they celebrated his mysteries as solemn festivals; and they called all other men profane, because not admitted to these mysteries. But their chief mysteries and most important secrets seem to be their mechanical knowledge and mathematical sciences, or all that academical knowledge which forms the regular education of a civil engineer. We know that the temples of the gods and the theatres required an immense apparatus of machinery for the celebration of some of their mysteries, and that the Dionysiacs contracted for these jobs, even at far distant places, where they had not the privilege of building the edifice which was to contain them. "This is the most likely way," he adds, "of explaining the very small quantity of mechanical knowledge which is to be met with in the writings of the ancients."

Their Dionysiac distinctive comes from *Διονυσος*, one of the titles of Bacchus, and is expressive of his fabled relation to his reputed father *Διος*, or Jupiter, because when his mother Semele fell a victim to the treacherous council of Juno, under the form of her nurse Beroe, he is said to have been "cut untimely from the womb and deposited in the paternal thigh until the period of natural gestation was completed, somewhat in the way the opossum and other animals of the marsupial tribe dispose of their precocious progeny."

It was by the instrumentality of these Ionian artificers, obtained through the friendly influence of the Phenician monarch, Hiram of Tyre, that the glorious temple of Solomon was constructed; and to them also are we indebted for that perfection of grace and beauty imparted to their Egyptian originals, which we find embodied in the masculine Doric, the graceful Ionic, and luxuriant Corinthian ordonnances.

---

*Gillie's History of Greece, vol. iii. chap. xxi. page 193.

The mysteries were introduced to the west by Pythagoras, when that eminent sage, whose penetration anticipated Copernicus in the true history of the solar system, after long and painful travel and study in Syria, Egypt, and Chaldea, where he was himself admitted, not without difficulty, to their participation—ultimately settled at Crotona, a city of Magna Grecia in Italy, and the influence there exercised by them is said to have been such as in some degree to realize the poetic descriptions of the golden age. Their relation to the Samian age procured for them the name of the Pythagorean rites.

By far the most interesting aspect, however, in which Masonry has ever been presented to us, is that where it is supposed to have furnished a secure asylum to the first Christians, and enabled them at the same time effectually to accomplish the all-important objects of their heavenly mission. The arguments in support of this opinion are to be found at length in three able articles in vol. xlii. of *Blackwood's Magazine.*

Before the Christians came to be known by that name, which was for the first time applied, as is commonly supposed, in a contemptuous sense to them, at Antioch, they were known to each other as *όι Αδελφοι*—the Brethren, or *οι Πισοι*—the faithful. "Had they," argues the writer of the articles I have referred to, "exposed themselves without disguise to the fearful persecution of the Jews, their destruction was inevitable. To hold up a hand—to put forth a head, was to perish. It was to solicit and tempt destruction. That could not be right. Those who were answerable for the great interests confided to them—if in their own persons they might have braved the anger of the times they were not at liberty to do so on this account—that it would have stopped effectually the expansion of the church. Martyrdom and persecution no doubt formed the atmosphere to which it throve; but not the frost of death. We read," says he, "that during a part of the epi-Christian age the churches had peace; but how was it?" he asks. Thus it was—"How are we, said they to each other, to stand such consuming fires as we have seen; one year will finish us, and what is to become of the succession that we are to leave behind? We must hide ourselves effectually, and this can only be done by symbolizing. Any lesser disguise our persecutors will at one penetrate. But this by its very nature will baffle them, and yet fully provide for the nursing of an infant church. Let there—said they—be darkness—let us muffle ourselves in thick clouds, which no human eye can penetrate—and towards this purpose let us take a symbolic name. And, because any name that expresses or implies a secret Fraternity, a Fraternity bound together by any hidden tie or purpose, will instantly be challenged for the Christian brotherhood under a new mask, instantly the bloody Sanhedrim will get to their old practices—torturing our weaker members, as the cruel Pliny selected for torture the poor frail woman-servants of the Brethren—and the wolf will be raging among our folds in three months. Therefore two things are requisite; one, that the name which we assume should disarm suspicion; the other, that in case after all some suspicion should arise, and the enemy again break in, there must be three or four barriers to storm before we come to the stronghold of the centre.

"Now, as the Christian faith was supposed to carry a secret hostility to the temple and its whole ritual economy, they chose a name derived from the very costume of the Jewish priest, the pontifical ruler of the temple.

"This grand officer, as it is well known, wore a splendid breast-plate, in which were inserted twelve precious stones representing the twelve tribes of Israel;—and this was called the 'Essen;'—consequently to announce themselves as the Society of Essen, was to express a peculiar solicitude for the children of Israel. Under this mask nobody could suspect any hostility to Jerusalem or its temple—nobody therefore under the existing misconception of Christian objects and the Christian character, could suspect a Christian society.

"But in the next place—continues my authority—this society was to be a Secret Society—an Eleusian Society—*a Freemason Society.* For if it were not, how was it to provide for the culture of Christianity? The society was so constituted that in the innermost class were placed, no doubt, all those, and those only, who were thoroughly Christians. The danger was from Christianity. And this danger was made operative only by associating with the mature and perfect Christian, any false Brother, any half Christian, any hypocritical Christian, any wavering Christian. To meet the danger there must be a winnowing and sifting of all candidates. And because the danger was awful,—involving not one, but many—not a human interest but a heavenly interest—therefore these winnowings and siftings must be many—must be repeated—must be sub-searching. To these must be added oaths; pledges to God as well as man must be exacted. All this, says he, the apostles did—serpents by experience, in the midst of their dove-like faith, they acted as wise stewards for God.

"By arranging four concentric circles about one mysterious centre—by suffering no advances to be made from the outside to the intermost ring, but through multiplied trials of temper, multiplied obligations upon the conscience to secrecy—the Christian fathers were enabled to lead men onward insensibly from intense Judaic bigotry to the present form of Christianity.

"The outermost circle received those candidates only whose zeal for rigorous Judaism argued a hatred of Pagan corruptions, and therefore gave some pledge of religious fervor. In the rank of novices no ray of light broke out from the centre—no suspicion of any alien doctrine dawned upon them: all was Judaic, and the whole Judaic theology was cultivated alike. This was what may be called the ultimate rank. In the next, or penultimate rank, the eye was familiarized with the prophecies respecting the Messiah, and somewhat exclusively pointed to that doctrine, and such other doctrines in the Mosaic scheme as express an imperfection, a tendency, a call, for integration. In the third, or ante-penultimate rank, the attention was trained to the general characters of the Messiah, as likely to be realized in some personal manifestation; and a question was raised, as if for investigation, in what degree these characters met and were exemplified in the mysterious person who had so lately engaged the attention of all Palestine. *He* had assumed the office of Messiah; *he* had suffered for that assumption in Jerusalem. By what evidence was it ascertained, in a way satisfactory to just men, that he was not the Messiah? Many points, it might be urged, as by way of unwilling concession, did certainly correspond between the mysterious person and the prophetic delineation of the idea.

"Thus far no suspicion has been permitted to reach the disciple, that he is now rapidly approaching to a torrent that will suck him into a new faith. Nothing has transpired which can have shocked the most angry Jewish fanaticism; and yet all is ready for the grand transition.

"But at this point comes the last crisis for the aspirant. Under color of disputing the claims of Christ, the disciple has been brought acquainted with the whole mystery of the true Christian theory. If his heart is good and true, he has manifested by this time such a sense of the radiant beauty which has been gradually unveiled, that he reveals his own trustworthiness. If he retains his scowling bigotry, the consistory at the centre are warned, and trust him no farther. He is excluded from the inner ranks, and is reconciled to the exclusion—or if not, is turned aside from suspicion by the impression conveyed to him, that these central ranks are merely the governing ranks—highest in power, but not otherwise distinguished in point of doctrine.

"We are also informed that the Essenes particularly applied themselves to the study and practice of medicine, which is another strong point of resemblance with the early christians, and those who were engaged in the work of 'preparing the way of the Lord'—as, for example, the seventy who were directed to 'heal the sick' in the cities they visited, 'and say unto them, The kingdom of God is come nigh unto you.'"

Such is a short account of the supposed Constitution of the Essenian Association. For the arguments at length, and the various circumstances that give strong probability to the idea, I refer you to the able articles themselves, which will amply reward a careful perusal.

That the Essenes had some affinity with the Masonic Association, has long been supposed. Hutchison in his "Spirit of Masonry," and others, introduce them as a fraternity similar in nature, if not absolutely identical, but invest them with an antiquity altogether incompatible with the Christian relation in which they are here presented to us. "But this fabulous antiquity," says my authority, "it is not difficult to explain. Three authors only mention them, Pliny, Philo-Judæus, and Josephus. Pliny builds on these two last, and other Jewish romances. Philo and Josephus may be considered as contemporaries, and all that they allege as to the antiquity of the sect, flows naturally from the condition and circumstances of the outermost circles in the series of the classes. They were occupied exclusively with Judaism, and Judaism had, in fact, as we all know, that real antiquity in its people, and its rites and its symbols, which these then uninitiated authors understand and fancy of the Essenes as a philosophical sect." I am much mistaken if the Essenian Association, as I shall afterwards show, does not furnish the true explanation of the name of St. John's Masonry, applied to the Three Degrees, to the practice of which, according to the constitution of the Grand Lodge of Scotland, we are, I think, judiciously restricted.

Masonry is supposed to have found its way into Great Britain through the Romans, whose conquests were usually accompanied by the arts of civilization; and the name of the Emperor Carausius, and his steward Albanus, the British Christian martyr, are commonly mentioned as patrons of the Craft, on very slender authority. For, although according to some Masonic writers, the Emperor Augustus, whose boast it was to have found Rome brick, and to have left it marble, was one of the Grand Master Masons of antiquity, and the celebrated architect, Vitruvius, his Senior Grand Warden, we find no corroboration of any such relation in the works of that author, which have exercised so powerful an influence on the character of modern architecture, and who, says Professor Robinson in the article "Arch" before referred to, does not appear to have been of the Dionysiac Fraternity, and speaks of the Greek Architects in terms of respect next to veneration. Nor does the Collegium Muriorum, an incorporation of Masons at Rome," he adds, "seem to have shared there secrets."

Our English Brethren date the authentic history of Masonry in the South from the reign of Athelstan, from whom his Brother Edwin is said to have obtained a royal charter, and to have presided over grand meetings of the Craft, held in the city of York, collecting all the writings and records extant, "in Greek, Latin, French, and other languages," and drawing up constitutions and charges in conformity with ancient usages, so far as they could be gathered from such recovered records.

The old York Masons were on this account held in especial respect; and the fact of Edwin having a residence near the city of York, and the Grand Communications held there to a comparatively recent period, are urged as corroborative circumstances.

When a Grand Lodge was afterwards formed in London, we are told that it was called the Grand Lodge of England; while the old York one was known distinctively as the "Grand Lodge of *All* England."

With the Norman conquest a new and interesting era opens on Freemasonry, and we then find ourselves getting upon solid ground.

The architecture that prevailed during the Saxon monarchy was a rude and clumsy imitation of the Roman, devoid of science as of grace. That of their Norman successors exhibits a vast improvement. The masonry, though still massy, is much more scientific in its construction, and more noble and graceful in the effect. The walls are thick and equal, having no buttresses; and the continued prevalence of the semicircular arch has obtained for it the name of Romanesque, in reference to its Roman derivation. The enrichments are peculiar and highly effective, consisting of the chevron or zig-zag, the billet moulding, embattled and triangular fret, the single and double astreated diamond, nailhead, lozenge, tooth, and fish head, as well as the undulating line, nebule, and other heraldic devices.

[To be continued.]

Chapter of Vt.

OFFICERS OF GRAND LODGE.—Philip C. Tucker, G. H. Priest; John S. Webster, Dep. G. H. Priest; Thomas H. Campbell, G. King; Joshua Doane, G. Scribe; Leverett B. Englesby, G. Sec.; Charles P. Bradley, G. Trea.; Phineas P. Bailey, G. Chaplain; Oliver G. Woodbury, A. G. Chaplain; John B. Hollenbeck, G. Marshall; Silas C. French, S. H. Pierce, and John Day, G. Stewards.

MODERN HISTORY OF MASONRY IN FRANCE.
PAPAL PERSECUTIONS.*

THE oldest reference to the time of the introduction of Freemasonry into France, is in the "Sceau Rompu," 1745, where 1718 is asserted to be the earliest recognizable landmark for its practice; and the Abbe Robin says, in 1776, that "there is no memorial of its origin in France remaining; all that has been found does not go farther back than 1720, and seems to have come from England."

But it is Lalande, the encyclopedist, who is the first *great* authority, and whose accounts have been acknowledged as authentic by later writers. According to him, Lord Derwentwater, the Chevalier Maskelyne, Mr. Heguerty, and some other Englishmen, founded, in 1725, the first Lodge in Paris. It was held in the Rue de Boucheries, at the house of an English confectioner named Hure. In less than ten years the fame of the Lodge attracted five or six hundred† persons into the Fraternity. and caused the opening of other Lodges, first in the house of Goustand, an English stone cutter,‡ then at Le Breton's (known by the name of the Lodge de Louis d'Argent, from its being held in an inn of that name,) and finally the De Bussy Lodge. This last one was also called the Lodge d'Aumont, after the Duc d'Aumont was elected Master.

As the first Paris Lodge had been opened by Lord Derwentwater, he was regarded as the Grand Master of the French Masons, and he continued in this post without any formal recognition on the part of the Brethren (as it would seem by the fact of the London Grand Lodge being still the head) until he returned to England, where, on the 19th of December, 1746, he was beheaded.§ But ten years before this time, Lord Harnester was chosen, by four or six Lodges (according to the various accounts), [Provincial] Grand Master, and his election is the first formal one; and we learn from the notes of the G. O. that Dr. Ramsay was Orator on this occasion. In 1738, two years afterwards, however, we find the Duc D'Antin elected General Grand Master in the kingdom of France for life. This occurred on the 24th June, 1738, according to some writers; the Masters of Lodges, however, still changed every three months. In 1742, Lalande informs us there were twentytwo Lodges in Paris.

It would seem that the Lodges at Hure's and Goustand's are not noticed in the oldest attainable register in English Lodges ("Pocket Companion," 1736), although their legal constitution from England cannot be disputed. Yet it is asserted by Thory, in his "Histoire du Grand Orient," that the first Lodge at Hure's "worked under the protection and according to the usages of the Grand Lodge in London, and left no historical memorial of its existence behind, by which a certain degree of doubt hangs over the first Masonic labors in Paris."

The first French Lodge noticed in the "Pocket Companion" is the Lodge No. 90, Louis d'Argent, constituted 3d April, 1732. It would seem as if there were some confusion between this and the De Bussy Lodge, which is noticed in Entik's Constitution Book, 1756, and in Jachin and Boaz (1764);* it is here marked variously :—

Pocket Companion.	No. 90, a l'Hotel de Bussy, Rue de Bussy.
Entik and Jachin and Boaz.	No. 49, a la Ville de Tonnerre, Rue de Boucheries.

The date of constitution in both cases is the same, proving that Lalande was partly mistaken, for the Lodge first assembled at Le Breton's, then at Landelle's, and was at length erased, on the 27th June, 1768, as inactive.

The following observation is remarkable :—

> "As in former times the Lodges were occasionally called after their Masters, so do we find the Lodge Rue de Bussy sometimes called Loge du Duc d'Aumont. Possibly this circumstance may explain the origin and significance of the highly revered word in the Scotch grade of Strict Observance, Notuma-Aumont."

The only two Lodges at present working in France with their original English certificates, are the Lodge l'Anglaise, at Bourdeaux, No. 204 (working since 1732), and another at Valenciennes, since 1st July, 1733. Besides this, we find mention in Anderson of a Lodge at Aubigny Castle. the seat of Lenox, Duke of Richmond and Aubigny, in 1735. It was the scene of the Duke of Antin's initiation, and it was found inactive in 1768.

As to Chapters, we find that Irish Chapters existed in Paris from 1730; at least, so it is asserted by Thory. But if we regard the condition of Freemasonry in Ireland, where in 1730 (this very year) a Grand Lodge was first formed from a few elements, there is great reason to doubt the accuracy of the statement. The constitution, it was alleged, came from Dublin.

Of the inward life of Freemasonry we gain a lively, but not very pleasant glimpse, in a letter written from Paris on the 20th March, 1736*.

> " The Society of Freemasons, so ancient and famous in England, is also becoming the fashion in this city; whoever desireth to enter therein must give ten Louis d'ors, and many fair words beside. A small while since, ten new members were admitted into this society, and the ceremony closed with a splendid entertainment, which was supported by persons of the highest rank, and at which, *before even sitting down to table, a certain duke won seven hundred louis d'ors of an English lord at piquet.* On the thirteenth of this month there were six more initiated into the Order, among whom, it is reported, was one of the noblest gentlemen of our court; so that this new institution is confirming itself by such high credit more and more. Yet it is a misfortune for it that our court so speedily and before it could attain perfection, determined upon its suppression. For it was urged in council that 'these far too extensive societies, no matter how innocent, in consequence of their subsequent results, were never tolerable, but certainly pernicious to a state, let alone that although all such Fraternities, if they existed without permission of the king, were in themselves forbidden, therefore that here also good order required

---

*By Brother K. R. H. Mackenzie, in the Freemasons' Magazine, London.

†Another more trustworthy account (written in 1744) gives fifty or sixty as the whole number at the end of 1736.

‡It may be remarked, that the English names, which are now beyond correction, are evidently altogether misrepresented, after the manner of Frenchmen.

§Lalande seems somewhat confused in his accounts here. See Kloss, vol. i. p. 27.

---

*I trust this work will not be confounded with some penny publication, now satisfying the curiosity of the many, without teaching anything whatever.

*Kloss, v. i. p. 26. The writer of the letter does not seem himself to be a Mason; but this is doubtful.

that the Freemasons should again be suppressed, as it had already happened in Holland (30th November, 1735)."

As to the fees in the Lodges, to which an allusion has been made in the above extract, "Der Sich selbst vertheidigende Freimaurer" (the Self-defending Freemason), a work compiled on authentic information, and published in 1744, says, that "in the English Lodge ten guineas was given, and in the others five Louis d'ors. For this money," continues the writer, "everyone desired to become a Freemason; a duke and a pedlar, a French peer and a merchant, were like Brothers, and without any difference.".

The same work confirms the letter written about the ten persons initiated at one time—a proceeding which now would not be permitted, and which was only warrantable then by the press of the times, and the fear and trembling with which the meetings were carried on; and of these persons, six were knights of the Order of the Holy Ghost. In some points it may be remarked, that the statements of Lalande are modified and cleared up by this work, which would therefore deserve much more attention than its rarity has admitted of.

The threatened royal persecutions of the Freemasons speedily began; and among the many reports of questionable authenticity, as to the extent and measure of the persecution, we find some actual occurrences which are of sufficient certainty to merit our notice. After speaking of the many doubtful reports,—

> "On the 10th of September, 1737," says Kloss,* "the police did in fact, surprize the society of Freemasons, in the tavern-keeper Chapelot's house, a la Rapee, St. Bennett's. He had employed the stratagem of bricking up the door of his public room outside, and breaking through another secretly to the meeting-room. It was reported that, besides these outward changes in the appearance of the house, a great number of footmen and equipages, as well belonging to citizens as to the nobility, together with public vehicles, were remarked in the square before the house. The commissary ordered the assemblage, for whom there were fifty covers provided, to disperse; upon which these persons declared 'that they had no intention of doing anything wrong.' He then interrogated Chapelot, who excused himself by affecting ignorance of the objects of the meeting; had he had known them, he said, he would not have admitted them. Still he did not appear in court, and was condemned to 1,000 livres fine, and deprivation of license for six months."

It seems, however, that even on this occasion the affair was not directed especially against the Freemasons, but it was prompted rather by the consideration that the persons had assembled "contrary and against the express ordinance of the kingdom, and the decrees of the Parliament, which forbid meetings and all descriptions of unauthorized societies." There is certainly nothing which testifies to the honest, independent manner in which the Craft has made its way to the pitch of public esteem it has now attained, than the quiet and bluff way in which it sought no aid from the support of kings and princes, but rather trusted to time and its own merits, together with the Divine aid, to win its way to the hearts of men.

Begue Clavel informs us that about this time, rather later in the year, all French subjects, whether noble or base in family, were forbidden the court if belonging to the Craft. Still, as Begue Clavel goes on to say (writing in 1744), "all France knows that the excellent Prince de Conti is an open member of the Order of Freemasons." The persecutions, however, of the Crown, when they became absolute persecutions, had only reference to French Lodges, and not to English ones; for it was argued, "that as the English were strangers, and only for a time residing in Paris, the Lodges would end of themselves; but the French Lodges they had always with them." And of course, until Freemasonry became an institution of the people, while it yet remained among the higher nobility, it would remain unassailed; but when it did come down among the middle classes, the royal edicts flew about, the police commissioners were set to work, and the advantages gained were attempted to be taken away as soon as attained.

It does not seem, however, that the king's decree was carried out with much severity beyond the boundaries of Paris. According to the newspapers, a grand Masonic festival was held on the 12th of February, 1738, at Luneville. The company were arrayed in white satin, but no aprons were worn (an interdict having come down from court), and no trowels, compasses, or other Masonic insignia in confectionary, were permitted to be served‡ at the desert. All the guests, both male and female, were disguised. Music, the table, dancing, play, all formed parts of the entertainments of the evening. Indeed, a crowned head was even expected; but, as is usual, the crowned head staid away.

Rumors of the independence of French Masonry now begin to assail our ears; we find continued accounts (authentic, perhaps), of negotiations between the French Lodges and the Grand Lodge in London. We find (in 1738) a French Grand Master for the Province, probably chosen in contradiction to the king's edict: and Anderson, in his "Book of Constitutions," has a passage, written *before* the election of the Duke d'Antin, which contains within itself a dark hint or two as to the course of coming events; nor, perhaps, was Anderson unacquainted with the facts relative to a reputed deputation from the French Lodges to the London Grand Lodge (alluded to just now), which is said to have proceeded to London on the 24th June, 1735, to propose the formation of a Grand Lodge of France. "Under any circumstances," as Kloss remarks, "Anderson's observations bear witness that the link between the mother in England and the daughter in France must have been very slight *(hochst losker gewesen seyn masse)*;" yet, on the other hand, the link is confirmed by the discovery of Herault as to the *similarity of the work.*

An interesting historical document, which offers a lively picture of the state of the Masonic institution at this time, I shall translate entire from the pages of Kloss:—

> "The General Grand Master of the Freemasons resides in London, where the society has perfect and free liberty. The nobility of England, Scotland, and Ireland, consider it a great honor to be admitted and initiated into it. In London there are more than sixty Lodges, and in England there is no considerable city that does not contain two or three. When the first edition of this work was printed in

---

*Vol. i. p. 30.

‡Even at this early period of French Masonry we find the confectioners (the triumph of France) exercising their art, and assisting the work by the sugarification of the tools.

1739,[*] the Earl of Carnarvon (installed 27th April, 1738) was Grand Master, the Prince of Wales Master Mason. Severel lords, earls, and peers of England are also Master Masons. Several English archbishops and bishops are also Master Masons.

"At Paris there are several Lodges. The Duke D'Austin is Grand Master in France; the Duke of Villeroy, former Grand Master, head of a Lodge; Compte de Mailly also chief of a Lodge; several gentlemen Master Freemasons Several other Lodges are found about different parts of France. At Lyons, one; at Rouen, three; at Caen, one; at Marseilles, one; at Montpellier, one; at Nantes, one; at Avignon, one; at Turin, in Piedmont, one. There are also many in Italy.

"The English have nominated Pope Benedict XIV. Honorary Master of a Lodge.

"At Florence, Leghorn, Placenza, Parma, there are Lodges. His Excellency the Grand Duke of Tuscany is a Master Mason, and has been the head of a Lodge. In the North there is an infinite number of Lodges, among which the Lodge of Berlin (cons Sept. 13, 1740) occupies the most distinguished place, by reason of the favor with which it is regarded by the reigning monarch of Prussia, who is himself a Master Mason.

"The English and Dutch, zealous partizans of this noble society, have spread it in the most far-off regions by means of their commerce; so that there are Freemasons at Constantinople and in all the ports of the Levant; in India, China, even in Japan."

Kloss well remarks, that two things are proved by this document,—that the title of Grand Master was here only equivalent to Worshipful Master; and that at the time of the publication of this book,[†] the third degree was the highest in Masonry. In 1737 the papal court began first to make a stir about the society of Freemasons. We find the pope and cardinals, Ottobone, Spinola and Zondedari, in consultation on the subject with the Inquisitor of Florence. Doctor Crudeli, member of the Florence Lodge, was arrested in May, 1739, in consequence of a determination of the Conference; nor did the London Grand Lodge succeed in their negotiations for his freedom until December, through the means of the new Grand Duke Francis Stephen, subsequently Francis I. of Austria, who had been initiated in 1731, at Haag.

In a bull of the 28th of April, 1738, of Clement XII. *(in Eminenti Apostolatus Specula,)* we find these words:—

"For which reason the temporal and spiritual communities are enjoined, in the name of holy obedience, neither to enter the society of Freemasons, to disseminate its principles, to defend it, nor to admit nor conceal it within their houses, or palaces, or elsewhere, under pain of excommunication *ipso facto*, for all acting in contradiction to this, and from which the Pope only can absolve the dying."

If this bull was stringent for the whole of Christendom, yet more so was the edict of Cardinal Firrao (January 14th, 1739) for the Papal States, in which death and confiscation of property, without hope or mercy, was the penalty. Similar measures had been taken in Sweden and the Netherlands. Even in Malta, some Knights of St. John were banished for being Freemasons; a fact which corroborates the assertion respecting the wide distinction there was made between the Craft and the other societies to which the Middle Age had given birth. Spain, Zurich, and many other places, followed in the track of persecution.

---

[*] This review of Masonry is appended to Naudot's Chansons Notees.

[†] Naudot's Chansons Notees.

On the other hand, the enlightened mind of Frederick II. of Prussia saw the beauty of Masonic principles, and determined, come what might, to shield and defend the Order from the attacks of the prejudced monarchs of other countries. In Prussia at least should be found one continental "city of refuge" for the Freemasons; and it was a proud and important day for the Craft that witnessed the opening of the Lodge at the palace of Charlottenburg, on the 20th of June, 1740. This influenced the wavering opinions of some of the other princes, and among those who aided Frederick in his work, we find the Margrave of Bayreuth. Even in France brighter days seemed on the dawn; the Order was more "graciously entreated" respecting a projected meeting of Masons of all nations at Paris, in 1741.[*]

The bull of Clement XII., if it failed in its intention of doing away with the Craft, had one totally unexpected effect; this was the institution of the Order of "Mopses." Its ceremonies are obscure; but some of them may be found in the "Franc-Macon Trahi" (1745). There was no oath, only a word of honor given. The society is more important for being the cause of the admission of females to the Order in France, than for any intrinsic merits known to the world. Kloss says, that even to the present time the wife of a Freemason is sometimes called a Mopsa "[†] In 1742 also we find M. de Chambonnet founding the "Ordre de la Felicite," for both men and women, an Order which does not appear to have borne the highest moral character; and the "Ordre de l'Ancre" (1745) seems to have been a similar institution, originating in the other. Adoptive Masonry dates, it is said, from 1730; but all these caricatures and distortions of the true Fraternity appear to have dwindled away to nothing a few years only after their origin. A significant fact is it for the worth and actuality of the ancient Fraternity, that all these excrescences, suckers from the great root, grew up and withered away, leaving the immutable principles of justice and integrity, as developed in the system of Freemasonry, deep in the hearts of the Brethren. The Fraternity had now struggled through its first years of existence as a wide-spread plan, as far as modern times were concerned: it had bent before the storm, and it was gradually, like the reed in the fable, rising up again into an erect position.

How it fared in after years, when protecting, and no longer protected, we hope to tell in the next number.

GRAND CHAPTER OF VERMONT.

This Grand Chapter held its annual communication the present year at Vergennes, in August last. Nine Chapters appear to have been represented. The most prominent feature in the proceedings is the opening address of its accomplished and estimable G. H. P. Comp. Philip C. Tucker, Esq. From this we give the following extracts:—

---

[*] Geusau, iii. 327.

[†] Vol. i. p. 41.

GENERAL GRAND CHAPTER.

I attended the General Grand Chapter of the United States as the representative of this grand body—having the proxies of the Deputy Grand High Priest, King and Scribe—at its triennial communication holden in September last, at Lexington, Kentucky. At that communication, I did all that was in my power to discharge the duties which the position devolved upon me. That General Grand Body met under unusually trying circumstances. It had been censured, denounced and contemned, in some quarters, for the asserted inefficiency of its past legislation on some subjects, and for its alleged neglect to legislate on others. Its members, doubtless, were generally well informed as to the nature of these attacks upon it, and appeared inclined not to leave any fair reason for the just renewal of them. My own anticipations, that such a state of things would have a tendency to force too much legislation upon them, was, in my own judgment, but too nearly realized by some of their amendments to the General Grand Constitution.

* * * * *

The General Grand Chapter did not think it expedient to yield up its jurisdiction over the Past Masters degree to the Grand Lodges. The following resolution contains all its legislation on that subject.

Resolved, That this body does not claim jurisdiction over the degree of Past Master, when about to be conferred on a Master elect of a symbolic Lodge.

This simply leaves us where we were before. I regret that the jurisdiction of this degree was not given up to that branch of Masonry to which it obviously and appropriately belongs. The reasons which prevailed against it were not conclusive with me and will not, I think, always be held conclusive by a majority of that General Grand body. If we have a stone in our Masonic Temple confessedly out of its appropriate place, and know to what part of the building it properly belongs, slight difficulties in its removal and re-laying, ought not, in my judgment, to prevent our doing that which is essential to the strength and beauty of the edifice. I hope to live long enough to see that stone restored to the place which it was hewed, squared and numbered to fill.

The lectures and work, as settled at the communication of the General Grand Chapter at Boston in 1850, were again the subject of discussion at the communication in Lexington. The Chairman of the Committee on work, Companion Gould, made a verbal report, which was warmly opposed, but which the Grand body refused to strike out upon a yea and nay vote. The minority of the committee, companions Mackay and Foster, presented a minority report, in which they say "that, in their opinion, the said work, more especially as far as respects the Royal Arch Degree, is so contrary to and subversive of the land-marks of Freemasonry, that they cannot, consistently with their obligations as Royal Arch Masons, recommend the same for adoption."

Subsequently the whole subject was laid upon the table by a unanimous vote, from which it was not again taken during the communication.

This leaves the matter, as I understand it, precisely as if no action whatever had been had upon it; so that we remain where we were, as to lectures and work, by the action of the General Grand Chapter, established in 1850.

The report of the Committee on Foreign Correspondence of the Grand Chapter of Michigan, drawn by the Grand Secretary of that Grand body, complains of this. It declares that "no system of work was agreed upon," leaving wholly out of view the fact, that we had already an agreed system of work, as established in 1850, which has been in no manner repealed, altered, changed, or interfered with.

This report also asserts that, in the opinion of the committee, the General Grand Chapter "failed to meet the expectations of its friends, or to be of *any very great* practical benefit to Royal Arch Masonry." The Grand High Priest of the Grand Chapter seems to be entirely of the same opinion. He asserts that "it might be difficult to point out the benefit derived from the existence of the General Grand Chapter," and complains that "it has not acted definitely upon the adoption of a uniform mode of work and lectures."

The Grand Chapter of Florida also, although wholly unconnected with the Gen. Grand Chapter and disowning its jurisdiction, takes occasion to speak of it in severe language, in accordance with its practice for several years past, and in commenting upon this subject of work and lectures indulges itself with the following remarks. "Suppose the report of the majority had been adopted and sent forth to all the Grand Chapters acknowledging its authority, as the correct mode of work; would the edict have been obeyed, in the face of the declaration of such Royal Arch Masons as Albert G. Mackay and Joseph Poster, that the work, as exemplified and approved by a majority of the committee, is so contrary to and subversive of the landmarks of Freemasonry, that they cannot, consistently with their obligations as Royal Arch Masons recommend it for adoption?"

I have adverted to what occurred in these two Grand Chapters of Michigan and Florida—as I might have done to the doings of some others—for the purpose of suggesting what appears to me to be an obvious fact:—that much or little, correct or mistaken legislation, are not the *real* causes of the hostility exhibited towards the General Grand Chapter. Deficient legislation, incorrect legislation, have been heretofore prominently proclaimed, in certain quarters, as the efficient causes of distrust; yet when that General Grand body proceeds to act and does all that a majority of its members can possibly agree to do, to avoid these causes of complaint, hostility, in the same quarters, is just as rife and active as ever. It is not quieted nor in the least degree ameliorated. With these things before us, it seems to me that those Grand Bodies who are sincere in their attachment to the organization of the General Grand Chapter and who have faith in its tendencies and power for good, ought to bear constantly and prominently in mind, that beside the foes without they have some foes within who are plainly determined to be dissatisfied with every thing and whose general tone can leave no rational doubt, that they can only be satisfied by such a crippling or destruction of their superior body as will leave them wholly independent of its control.

That the Grand Chapter of Florida would not, in any circumstances, have felt itself bound to obey the constitution and laws of the General Grand Chapter, we all believe, unfortunately, to be but too true; but its suggestion that other Grand Chapters which do acknowledge allegiance to that Constitution and laws have the right to refuse to obey them, because two distinguished Companions do not happen to approve them all, is heresy to all legitimate Royal Arch government whatever. This reason sets up individual opinion as superior to all Masonic law, and not very modestly assumes the intelligence of the two Companions referred to, to be superior to all that of their associate members of the General Grand Chapter.

When so much fault is found with the lectures and work established in 1850, it seems rational to inquire from whence has emanated so much supposed light and knowledge, which were unknown to the General Grand Chapter when those lecsture and that work were adopted, upon full discussion and deliberation, by as intelligent a body of Royal Arch Masons as were ever assembled together in the United States. That body were assembled too in that New England where Royal

Arch Masoury was first planted on this side of the Atlantic and in that part of it whers it has ever since grown and flourished, and from which all the light and information about it have spread to other portions of this land. It seems strange indeed that with such men and in such a locality there should have been such an entire ignorance of the subject as to have made the action then taken justly obnoxious to the Royal Arch Masonry of the country. Nor, in my own opinion, is it thus obnoxious generally. A few distinguished names are put forward as cavilling at it, but we are not yet favored with the sources of their extraordinary light. We heard the opposing argument in the General Grand Chapter, but, unfortunately, it left us in darkness still. It pointed us to no path so well sustained as that in which we were then travelling, and which we are content still to travel, until deeper learning and stronger light shall dawn upon us and convince us we are in error.

Obituary.

Brother CALEB BUTLER, Past Grand Master.

It again becomes our duty to record the death of another of the aged Past Grand Masters of the Grand Lodge of Massachusetts. Caleb Butler, Esq., died at his residence in Groton in the early part of the last month, aged 78 years. Brother Butler held the office of Grand Master in 1840, and had been during his long and active life, a firm, faithful and working Mason. A Past Master of the Lodge over which Brother Butler had formerly presided as Master, in a private note to us, says—"The death of Comp. Butler comes to me solemn and deep-toned. On the 4th September last he was by my side in the East of St. Paul's Lodge, and appeared to be highly delighted in witnessing the raising of a candidate to the sublime degree of a Master Mason. Soon must these tabernacles of ours be aside, that we may inherit one "made without hands, eternal in the heavens. Death opens the soul to wing its way to immortality." The deceased had filled many offices in his county, and was the author of a history of Groton.

Brother CARDING JACKSON, Past Deputy Grand Master.

Chicago, Sept. 5, 1854.

Br. C. W. Moore—The following resolutions were unanimously adopted by La Fayette Lodge, No. 18, Chicago, Ill., Sept. 4, 1854.

Whereas it has pleased the Supreme Architect of the Universe, in his dispensation to remove from our midst our well beloved Brother Carding Jackson, P. D. Grand Master :—

Resolved, That we bow with submission to the will of our Supreme Grand Master, who has been pleased to call our late Brother from labor on earth to eternal refreshment in the Grand Lodge above.

Resolved, That it is with feelings of unfeigned sorrow that we mourn his departure, feeling that a column has been broken, a stone has been removed, that will take time to replace.

Resolved, That we tender to the friends and relatives of our deceased Brother, our most sincere and heartfelt sympathies, and that in token of respect to our deceased Brother, the Lodge be clothed in mournnig for the space of sixty days.

Resolved, That a copy of these resolutions be sent to the family of the deceased, also, copies sent to Moore's Masonic Magazine, Boston ; American Freemason, Louisville ; and Mirror and Keystone, Philadelphia, for publication.

L. K. Osborn, *Secretary*.

Brother TIMOTHY G. COFFIN, Esq.

New Bedford, Sept. 23, 1854.

Timothy G. Coffin, Esq. was buried yesterday, at New Bedford, with Masonic honors. The religious services at the house were conducted by Rev. Mr. Howe, after which the procession was formed, under the escort of the " Star in the East Lodge," of which the deceased was one of the most active members. The following gentlemen of the " De Molay Encampment of Knight Templars" of Boston, clad in their beautiful uniform, acted as pall bearers :—

Henry F. Thomas, Charles H. Colby, Joseph L. Porter, Timothy Ingraham, William H. Brown, Carmi E. King, Edward D. Bell, Franklin F. Heard, John A. Cummings, Cyrus F. Francis, Isaac M. Richardson.

Many members of the Bar, of which the deceased was one of the most distinguished, were present. The beautiful and solemn serviee of the Masonic Order was feelingly and impressively performed at the tomb, by Rev. Thomas R. Lambert, G. Commander of the De Molay Encampment. The funeral procession was one of the largest and mest imposng ever witnessed in our city. Appropriate music was furnished by the New Bedford Brass Band.

Brother JOHN P. McCORMICK.

At a call meeting of Paris Lodge, No 108, held in Paris, Tennessee, Aug. 29th, A. L. 5854, the following Preamble and Resolutions were unanimously adopted :—

We have learned with regret that it has pleased an All-Wise Providence to remove from us our much esteemed Brother and fellow-citizen, John P. McCormick, who after a brief and painful illness, died at his residence in this place on the 28th inst.

Resolved, That in the death of Br. McCormick we feel visited with an instance of God's afflicting mercy, which speaks with a mournful voice to the hearts of the whole community.

Resolved, That a void has been created in the domestic and social circle which time alone can remove.

Resolved, That we sincerely condole with the family of the deceased in this their most afflicting bereavement.

Resolved, That in memory of the virtues of our deceased Brother we wear the usual badge of mourning for thirty days.

Resolved, That this Preamble and Resolutions be spread upon the minutes of this Lodge and signed by the W. M. and Secretary, and that a copy be presented to the family and also to the father of the deceased, and that the " Paris Republic" and " Moore's Magazine" be forwarded copies for publication.

G. C. Street, *Secretary*. W. S. Dawson, W. M.

EXPULSION.

Clarksville, Tenn., Oct. 10, 1854.

Br. C. W. Moore—*Dear Sir :* At a meeting of Clarksville R. A. Chapter, No. 3, held October 5, 1854, the following resolutions were adopted :

" *Resolved*, That Comp. E. D. Kane be and is hereby expelled from this Chapter.

Resolved, That the above resolution be sent to Comp. C. W. Moore, of Boston, for publication in the Freemasons' Monthly Magazine."

W. J. Castner, *Secretary*.

MASONIC CHIT CHAT.

Grand Encampment of Massachusetts and Rhode Island.—The annual meeting of the Grand Encampment of Massachusetts and Rhode Island, was held at Providence on the 11th ult. We understand that the meeting was well attended, and that it was characterized by harmonious feeling and knightly courtesy. Accident prevented our personal attendance, but we are told that the Sir Knights at Providence received and entertained their guests in a most agreeable and hospitable manner. The following officers were elected for the current year:—

Simon W. Robinson, of Lexington, Grand Master: Daniel Harwood, of Boston, D. G. Master: John McClellan, of Boston, G. Generalissimo; Cyrus Fisher, of Providence, G. Capt. Gen.; Rev. T. R. Lambert, U. S. Navy, G. Prelate; J. W. Crooks, of Springfield, G. S. Warden; John S. Reed, of Pawtucket, G. J. Warden; William Eaton, of Boston, G. Treasurer; Calvin Whiting, of Boston. G. Recorder; J. A. D. Joslin, Providence. G. S. Bearer; Asa Walker, of Worcester, G. Stan. Bearer; N. H. Gould, of Newport, G. Warder.

☞The communication of our correspondent at Natchez is necessarily deferred until next month, it having been overlooked until too late for the present number.

☞It will be seen by reference to the obituary page, that another of our old and respected Past Grand Masters has gone to his eternal home. The Grand Lodge of this State has been heavily afflicted in this way during the last few years. And yet we ought not to complain. The Brethren were spared to us beyond the allotted time of human life, and have left us when the world could possess but few ties for them.

☞The confusion consequent on a removal of our residence into the city, has caused some little derangement in our papers, and will stand for an excuse for any apparent neglect of correspondents. A few days however will suffice to restore all such matters to their proper order.

The Trestle-Board.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen*. Single copies sent by mail, free of postage for $1.25 a copy.

☞We are happy in being able to state that a Dispensation was granted on the 17th ult., by the Grand Master of Massachusetts for the organization of a Lodge in the neighboring town of Medford. The character of the Brethren engaged in it is a sufficient guaranty for its success.

☞We understand that our Brother G. Washington Warren and lady, of Charlestown, left for a tour in Europe on the 25th ult. Br. Warren is an officer in the Grand Lodge of Massachusetts. He takes letters to distinguished Brethren in Europe, and we are encouraged to hope that we shall hear from him, *Masonically*, before his return.

☞We have given on a preceeding page an extract from the excellent address delivered at Manchester, N. H., on the 24th June last, by our Brother, Rev. William Flint, of Charlestown. We have rarely read an occasional address with more satisfaction. Further extracts will be given in our next.

☞In answer to the inquiry of a correspondent, we have to say that Br. Sheppard has not yet put his proposed work on the history of the Knights Templars to press, but contemplates doing so in the course of the winter. The proper notice will be given when it is ready for delivery.

Odd Nos. Wanted.—Nos. 3, vol 2; 5, vol. 9; 1 vol. 11, and 1, 4 and 7, vol. 12, are wanted to enable a Lodge to complete its set of this Magazine for its Library.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, DECEMBER 1, 1854. [No. 2.

NEW YORK DIFFICULTIES.

To Brother C. W. Moore,
Editor Freemasons' Magazine, Boston, Mass.

Permit a subscriber and constant reader, to briefly reply to a position assumed by you in your September number. Truth should be the object of us all, and the correction of an error, a far more pleasurable act to him who committed it, than to him who points it out. Believing you will agree with me in this, I make no apology for thus trespassing on your space.

You quote from Grand Master Myers' address of June last, before the Phillips Grand Lodge of New York, as follows:—

> "There was but one grand obstacle to our union, which we should never surrender—that of allowing to the Past Masters of the Subordinate Lodges their ancient privileges of permanent seats and votes in the Grand Lodge, as guaranteed by the Constitution."

You speak of this as a full concession from the Phillips to the Willard party. This right claimed for Past Masters to permanent seats and votes in the Grand Lodge, "is here," you say, "distinctly admitted to exist only as a privilege, *conferred* and guaranteed by a Constitutional provision of the Grand Lodge." And you therefore proceed to argue, that if it is only "a privilege *granted by a law* of the Grand Lodge," it is competent for that Lodge to amend, change, or abrogate it, in the way prescribed in the Constitution. The power to make laws, you contend, carries with it the power to repeal; and with hasty emphasis you declare, that the whole New York controversy is at an end. The Phillips party, according to you, having yielded the argument, must of course yield to the logical conclusions.

I believe I understand this New York difficulty, at least so far as a patient and calm investigation of the main principles and questions at issue, can accomplish, unembarrassed by contemplating too long the clouds of bias and prejudice, that have arisen from the unhappy circumstances attending the assertion of those principles on both sides.

For me it is not difficult to see, what a deep and wide chasm exists in your argument; or rather, how by a trifling inaccuracy of statement or confusion in language, [illegible] ave reached a conclusion unwarranted by the premises. Permit me to explain. Grand Master Myers spoke of certain "*ancient privileges as guaranteed by the Constitution.*" This language implies to me, "privileges anciently existing, and therefore incorporated in, and acknowledged and guaranteed by the Constitution." You, on the contrary, convert Br. Myers' expression, "ancient privileges, as guaranteed by the Constitution," into first, "*a privilege, conferred and guaranteed* by the Constitution," and secondly, "*a privilege granted by a law* of the Grand Lodge."

Now why did you leave out that word "*ancient?*" It was an important word. Br. Myers, I suppose, used it to show, that those privileges existed before the formation of the Constitution referred to. I say "I suppose, he so used it;" because he is personally or otherwise entirely unknown to me, and I to him. I only judge his meaning from what he says. Your omission of the word "*ancient,*" and use of the words "conferred by" and "granted in" brings the birth of the privilege to the date of the Constitution, and thereby makes Grand Master Myers admit, what he certainly did not do, and could not have intended.

Again:—Where did you get those words "*conferred*" and "*granted?*" Br. Myers did not use them: he did not intend to use them. He referred to certain ancient privileges, of a permanent character, as guaranteed in the Constitution of the Grand Lodge. You represent him as saying, that those privileges were conferred by the Constitution, and afterwards, as if to make their value and stability still less, as granted therein.* Doubtless you can well argue this controversy is at an end, if you are permitted to substitute for your adversary's positions, others that give up his and admit your case; but such a course of argument would not be permitted before any outside tribunal, much less a Masonic one. You did not intend, I feel assured, any such injustice, but it has crept into your article, nevertheless, and ought not to stand uncorrected. Br. Myers insists doubtless that Past Masters have certain ancient privileges, existing in New York long before the Constitution of the Grand Lodge of that State was formed, and that in the Constitutional compact of 1827, the permanent continuance of those privileges was guaranteed. Your article would make him admit that these Past Master's privileges came from ("conferred by"—"granted in") the Constitution or a law of the Grand Lodge. The conclusion, which might perhaps be plausibly argued from the latter, (viz: your statement of Br. Myers' position,) that those privileges can only exist while the Constitution or the law remains the same and in force, certainly cannot be argued rightfully from the former, viz: Br. Myer's position, as stated by himself.

Br. Myers places the rights of Past Masters on the footing, viz: "ancient privileges, as guaranteed in the Constitution"—that is, acknowledged in that instrument, and therein guaranteed and secured—but not granted thereby, nor a creature of the law under it. A repeal of the law cannot therefore take away those rights, nor can an alteration of the Constitutional compact do so, except as it aims itself to be a revolutionary proceeding. Those rights having been secured in the Constitution at its adoption, their guaranty was, as it were, one of the considerations on which that instrument depended, and the power to amend cannot therefore reach it. A revolution, it is true, may take place in Masonry. By such a proceeding, an old Grand Lodge may be entirely swept away, and every thing incident to or connected with its peculiar organization. The assembled Masons of a State may cause a new Grand Lodge to arise, and in that Grand Lodge, the Past Masters of the Subordinate Lodges may have precisely such powers, and as few as its organic law may prescribe. But the new Grand body will certainly be neither the old body, nor its continuation, nor its descendant. The old one may have perished, and the rights of Past Masters to privileges therein consequently ceased. Revolution may have ousted the latter, but only by destroying the former. While the one has vitality, the latter must be secure. But we have never yet heard that Judge Willard and his successors took the ground that theirs was a revolutionary Grand Lodge. If that is to be their argument, most assuredly the cause of that party will be hopeless. Hitherto retaining the form, they have rested on the right of inheritance. If they now admit that they revolted, broke up the old and made a new Grand Lodge, they can have no claims on property, records, or aught else, existing anterior to the date of their revolutionary organization; and the question may then be reduced, as to what Grand Lodge was first instituted after the revolution. At any rate the revolutionists in Masonry would hardly be entitled to the respect and consideration they now claim at the hands of their Brethren.

Natchez, Miss., Sept. 12, 1854. G. M. H.

---

*We put this language into the mouth of the opposite party and not into that of Br. Myers.—Ed.

REMARKS.

We give the above at the request of the writer, and not from any sense of obligation, nor yet from any very clear perception of the advantages to be anticipated from its publication. The positions assumed by our correspondent have been discussed by the best talent of the Fraternity. The premises on which they rest have been declared to be unsound and inadmissible by every Grand Lodge in the United States, with one unfortunate exception. The questions at issue have been definitely settled, so far as there is any power in Masonry to settle them. We think they have been correctly settled. Our correspondent, in common with his Grand Lodge, entertains the opposite opinion. Hence his voluntary appearance in our pages as the advocate of the recusant party. But he comes into court at too late a period. The case has been argued, and the judgment rendered by the highest tribunal known to Masonic law. There is no appeal. That the defendants demur to the judgment is to be regretted; but the fact does not, nor can it be allowed to change the conditions of the verdict. Neither does it open the case for a new hearing. Any further discussion of its legal merits, or the principles involved in it, can therefore be regarded only in the light of a work of supererogation; except indeed so far as it may be calculated to influence the minds of the recusant part, to a submission to the unanimous judgment of their Brethren. The remarks of our correspondent are not adapted to this purpose. We however comply with his request, except that we cannot consent to allow him to introduce into our pages, even in the form of "illustration," the discussion of a subject which might, even by possibility, result in unpleasant consequences to our Institution. We are not personally over-scrupulous in relation to the matter referred to, but we have readers who are; and duty as well as sound policy requires that we should not, even incidentally, unnecessarily offend their opinions or sensibilities,—at least not in the pages of a Masonic work, and on a subject so foreign to Masonry. Our correspondent will appreciate our motives, and we trust approve our decision, particularly as the omission of the "illustration" does not essentially impair the force of his argument, or add to it any degree of ambiguity.

The great difficulty with our correspondent is, that he has failed to discriminate between an "inherent *right*" and a "Constitutional *privilege.*" This has misled him. The words employed by Brother Myers before his Grand Lodge are as follows:—

> "I said there was but one obstacle to our union, which we should never surrender—that of allowing to the Past Masters of the subordinate Lodges their ancient *privilege* of permanent seats and votes in the Grand Lodge, as guaranteed by the Constitution."

On this we offered the following comment:—

"It will be noticed that the Grand Master, Myers, speaking in behalf of
"the body he represents, claims the admission of the Past Masters to per-
"manent seats and votes in the Grand Lodge, as a 'privilege' 'guaranteed
"by the *Constitution.*' This is placing the claim on its true basis, though
"it is an important modification of the pretensions heretofore urged against
"its abridgment. It is here distinctly admitted to exist only as a 'privilege,'
"conferred and 'guaranteed' by a Constitutional provision of the Grand
"Lodge. Now, if we understand the precise grounds of the controversy,
"this is a full concession of the primary and essential point urged and in-
"sisted on by the opposite party. They maintain, first, that the right
"claimed has heretofore existed only as a 'privilege' granted by a law
"of the Grand Lodge; and, secondly, that it is competent for every
"Grand Lodge to amend, change or abrogate any of its laws and regula-
"tions, in the form and manner prescribed by the Constitution. The
"first of these propositions being conceded, the latter follows as a logical
"deduction. The power to make laws, carries with it the power to re-
"peal them. We do not perceive, therefore, but that the controversy is
"at an end; and on this we congratulate the parties. Nor do we now see
"any other objection to an immediate reconciliation, than the (we must be
"allowed to say) dogmatical assumption noticed in the preceding paragraph.
"This, we cannot but believe, was inconsiderately and hastily adopted.
"We may not doubt that the parties, having yielded the argument, will,
"on further consideration, be willing to yield to the logical consequences
"also."

Here is the whole case and the entire ground of the controversy, so far as we have any personal interest in it. We submit to the intelligence of the reader that Br. Myers places the claim of the Past Masters to "permanent seats and votes in his Grand Lodge," solely on the ground of "*privilege.*" True, he says it is an "ancient" privilege. This remains to be shown. But if true, it does not change the admission, nor help the argument of our correspondent. If the Past Masters may not sit and vote in Grand Lodge as an inherent and irrevocable *right*, then they are there only in virtue of a *privilege*, granted and guaranteed to them by a law of the G. Lodge. Br. Myers says, they are there in virtue of the latter authority, as "guaranteed by the Constitution,"—and, singularly enough, adds, that this "privilege" they will "never surrender." He does not urge the claim as a *right.* He places it wholly on the ground of *privilege.* The difference is important, though our correspondent has failed to note it. We accept as a *privilege* that which we cannot claim as a *right;* but we cannot yield a "right" and accept the boon it confers as a "privilege," without a sacrifice of principle. All men have a *right* to the secure enjoyment of life, liberty and property. "Born *free*, he sought his *right.*" These are *rights* which no man enjoys or will accept as a *privilege.* "A *privilege,*" say the authorities, "is a particular benefit or advantage *granted by law.*" "He pleads the *legal privilege* of a Roman." The powers enjoyed by corporations are *privileges* granted by the legislature, that is, by law, and may be revoked or modified, whenever, from their abuse or other sufficient cause, the common good may require it. Whatever may have been his intention, the language employed by Br. Myers places the claim of the Past Masters on this ground. He regards it as a privilege, and nothing more. A privilege is a benefit or advantage granted by law. Laws are repealed or amended for the better administration of justice or government. Customs are governed by the law of progress, and are changed or abrogated according to the taste or necessities of society. Neither are permanent nor irrevocable,—neither occupy the relation of natural or inherent *rights.*

We are willing to go one step further, to accommodate the argument of our correspondent, and assume that the claim set up by the New York Past Masters rests on no sufficient foundation, even as an "ancient privilege." It is a privilege not recognized at the re-organization of the Fraternity, and the establishment of the Grand Lodge of England, in 1717; nor was it ever acknowledged by that body until after its union with the irregular Grand Lodge of Ancient Masons in 1813; when it was admitted as a compromise, though not without first being subjected, prospectively, to certain restrictive modifications. It had its origin, at least in England, (and we do not accept continental practices as Masonic law or rules of government,) in the spurious Grand Lodge over which the Duke of Athole, presided in 1772, and from which the Provincial Grand Lodge of New York in 1781, received its Warrant of Constitution. It was conferred on that body by an act of its superior, and not derived to it by "inherent right" or any pre-existing custom acknowledged by the lawful Masonic authorities of England. How far this entitles it to be regarded as an "ancient privilege," we are entirely willing to leave to the decision of the intelligent reader.

But it is also said, that the practice is irrevocably fastened upon the Grand Lodge of New York, not only by Constitutional guarantees, but by "compact," entered into by the two divisions of that body, which were existing and exercising separate and independent powers in the State in 1826, and that its continuance was one of the conditions of their union. But this argument, however plausible it may be, is wholly invalid and without force. It involves a legal and insurmountable difficulty. One of the earliest regulations of the Order, to be found in the books, lays it down as a rule of universal application, that "*every* annual Grand Lodge" has an "*inherent* power and authority to make *new* regulations, or to *alter* those already existing, "provided that the old landmarks be carefully preserved." Now this "inherent power," annually to make or alter rules, not only guarantees to the Grand Lodge the right to govern itself by such regulations as it may from time to time see fit to adopt, not inconsistent with the "ancient landmarks;" but it secures every succeeding annual Grand Lodge against the hasty or unwise legislation of its predecessor. And this is a power irrevocable and unchangeable, because it is "inherent" in the body itself—a natural right of which it cannot be deprived by legislation. Any "compact" entered into at one annual communication, by which the succeeding "annual Grand Lodge" would be deprived of the free exercise of this power, would, therefore, be illegal and void. Hence, the compact in question can be regarded in no other light than as an agreement between the parties for the time being, subject to continuance, modification or repeal, at the option of their successors in power.

That one Grand Lodge may tie up a succeeding Grand Lodge, or enact a regulation by which its successors shall for all coming time be irrevocably bound, is simply an absurdity. Such a rule, if admitted in practice, might in the hands of designing men, easily be made an instrument capable of working out the most dangerous consequences to the progress and efficiency of the body adopting it. It would be a gross wrong and outrage on the natural and inherent rights of the whole Fraternity. There is no such principle in Masonic government; and it is surprising to us that any intelligent Mason should be willing to lend himself to aid in fastening it upon the Institution.

SECRET SOCIETIES.—OUR DANGER AND DUTY.

At no period since the discovery of this country have Secret Societies been so numerous or popular as at the present moment. It is not, probably, magnifying the truth to say, that every fifth man we meet in our daily walks is a member of some secret association. This fact will sound strangely to the ear of those of our readers who are old enough to remember the state of the public sentiment on this subject some twentyfive or thirty years ago, when, to belong to a secret Order was regarded as a crime, and evidence of treason! Now, not to belong to one, is looked upon as a voluntary renunciation of the socialities of life, or as evidence of personal unfitness to be received into the confidence of our friends and neighbors! Truly, the times are changed, and the public sentiment is turned back upon itself!

There is no substantial objection to secret societies, if their purposes are right and lawful. Secrecy, *per se*, in the management of any proper enterprise or association, is no just cause of offence, and should be none of alarm. It is only when bad men combine in secret for bad purposes, that danger is to be apprehended. Every association in existence, whether moral, religious, benevolent or political, has more or less of the element of secrecy in its organization and acts. But it may be said, that there is a broad difference between the secrecy which attaches to the business transactions of a society, whose members and objects are known to the whole world, and those combinations whose purposes and members are alike covered by the veil of concealment. This is true. And it is this difference that we desire to be kept in view when considering the Masonic Institution in connection with other secret Orders, which are just now, apparently, in high favor in all sections of the country. We are no alarmist, but unless we are very much out in our reckoning, the time is not distant when it will be important to the welfare of our Institution that the difference here indicated, and the true position and relations of our Fraternity, as a secret society, should be properly understood by others than its own members. The history of a past struggle,—"all of which we saw and a part of which we were,"—is yet fresh in our memory. We cannot, therefore, be an indifferent observer of the present significant "signs of the times." Experience is valuable only as the lessons it teaches are profitably improved.

The Masonic Institution, as an organization, has no connection with any other association. It stands alone, conscious of its own integrity, and proud in its own antiquity. Yet, such a combination of circumstances may arise,—growing out of the incidental fact of the secrecy which, in some measure, shrouds its acts,—as to identify it, in the minds of an excited, and therefore indiscriminating community, with other associations, foreign to it in all respects. Suppose, for illustration, that, through mismanagement, or other cause, some now popular secret society should fall into disfavor in the public mind, and an excitement, like that through which our own institution was a few years since called to pass, should arise against it? It is not difficult to understand that in such a case the force of public indignation would be turned, not merely against the particular object of its dislike, but against all secret societies, of whatever name or nature. The good and bad would be mingled together, and become a common object of denunciation, perhaps of persecution. Here is our danger.

What, in view of the possibility of such a result, is our duty? The experienced and skilful mariner, when he sees the storm-clouds gathering in the horizon, reefs his topsails, sends down his spars, and puts his ship in the best possible trim to meet the coming tempest. *This is our duty.* We have been sailing before the wind and over a smooth sea,—rejoicing in our prosperity, and confident in our safety. It is possible that we may have become careless and indifferent to danger. We may not have been sufficiently cautious in the selection of our officers, or we may have been over-anxious to increase the number of our crew, and thus have admitted on board those, who, in the hour of peril, would prove a hindrance rather than a help to our security. Let us carefully examine into this matter, and if it shall be found that we have mistaken our duty in the past, let us profit by the lesson it teaches for the future. In the hour of peril our strong defence is to be sought in the *character* of our members, not in our *numbers.*

MASONIC MENDICITY.

The London Magazine has the following remarks on this subject. If they are suitable for the meridian of London they are equally so for that of most of the principal cities in this country:—

"Our fixed rule is, *never, on any consideration whatever, to relieve a mendicant Mason without examining a G. L. Certificate, which can be proved to be authentic.* We believe that in nine cases out of ten, beggars pretending to be Masons are impostors, and that an application to the Mendicity Society would bring sufficient information to prove that they are so. It is somewhat singular that charity is rarely asked by Englishmen. The mendicant tribe consists chiefly of Scotch, Irish, French and Hungarians. The really poor Brother tries to hide his sufferings; the persevering beggar is always an impostor. We would advise as a general rule, when a Masonic mendicant applies for relief, that no acknowledgment be given to any sign which is offered. We have detected several impostors by their manifest astonishment at not finding their supposed token taken up, and being asked to give proof of 'the perfect points of their entrance.'"

THE ORDER IN SOUTH AMERICA.

Chili, Sept. 16, 1854.

Bro. C. W. Moore,—*Dear Sir,*—Your Magazine is regularly received here and read with great interest. But I must request you to change the address of the copy sent in the name of the Lodge and forward it directly to me. We live in a Catholic country, and under a rather hard Bishop, who is far from being friendly to education or the enlightenment of the masses. His rule is *darkness,* unless well paid for the *light* he permits to shine. Besides, revolutions are just now talked about, if not immediately apprehended, and all documents passing through the public offices, are liable to be seized; and we are not disposed to do anything that may give cause of offence, least the innocent may be made to feel the power of an intolerant priesthood. True, we have influential Brethren at the head of the government, but even they might prove powerless on an emergency.

* * * * * *

Masonry is exerting a highly favorable influence here. Few Lodges anywhere can surpass ours in the character of its members. We are harmonious and united. No contentions exist among us, and due deference is paid to every Brother's opinion. "So mote it be."

* * * * * *

I took the Chair of the Lodge on the first Wednesday in the present month, and have been laboring with my associates in office nearly every evening, with a view to uniformity and expertness in the work. The great difficulty with us is, that many of our members are constantly moving up and down the coast on business. We have some forty members, but frequently not more than thirty are present.* At other times we are completely crowded, having as high as seventy Brethren present, including visitors.

The higher and better educated classes of the community are pressing forward into the Lodge, so that we have on our roll Brethren of all the professions. I repeat, Masonry is doing great good here. Formerly, bar-rooms, and worse places, were the resorts of the young men of our city. Now, the Masonic Lodge room takes their places, and nearly every evening I hear of Brethren meeting there to discuss and improve themselves in the ritual and beautiful teachings of our Institution. By the way, a curious document is being got up here in the form of a petition, which, if successful, will be equally surprising and agreeable to you. It will at least show our zeal in the good cause. The establishment of new Lodges is talked of at Copiapo and Santiago. Their success is more than probable. Such has been the effect of our own care in the admission of members, that it is here considered a high honor to belong to a Lodge. The government a short time ago sent a public functionary to be initiated, but his petition was not received. A better man was then sent and admitted; since which time the best men in the country have been coming forward; the government being satisfied that we are not a band of conspirators. We now command respect in quarters where we were formerly held in derision.

---

*A pretty large average attendance. We think our correspondent has little cause to complain in this respect.

Fraternally yours, W.

THE ORDER IN TENNESSEE.

Grand Secretary s Office, Nashville, Oct. 23, 1854.

CHARLES W. MOORE, Esq.—

R. W. Sir and Brother—The Grand Lodge of Tennessee held its Annual Session, commencing on the first Monday of the present month, and closed its labors on the following Friday. The attendance was large, and among the number of representatives were many grey-haired fathers of the Craft, who for many years had not been seen at our annual meetings. The business of the session was harmoniously conducted, and closed with fervent thanksgiving to Almighty God for the privilege enjoyed. The Officers for the current year, are—

M. W. John S. Dashiell, of Nashville, G. Master—R. W. John Frizzell, of Winchester, D. G. M.—C. D. Venable, of Paris, S. G. W.—James A. McKamy, of Maryville, J. G. W.—W. H. Horn, of Nashville, G. Treasurer—Charles A. Fuller, of Nashville, Grand Secretary.

The Grand Chapter of Tennessee assembled on the second Monday, and continued in session two days. The meeting was an interesting one. The following are the officers elect:—

M. Ex. Edward W. Kenney, of Germantown, G. H. P.—Ex. S. W. Cochran, of Troy, D. G. H. P.—Wm. L. Hearn, of Lebanon, G. King—Wm. Clampit, of Oakland, G. S.—W. H. Horn, of Nashville, G. Treasurer—Charles A. Fuller, of Nashville, Grand Secretary.

You will no doubt be gratified to learn that father Tannehill was present with us, and in very good health for one of his advanced age. Although totally *blind*, the aged Brother has not lost his interest for his favorite Institution, and participated in our deliberations with the same earnestness which so eminently characterized his more youthful days. Successively Grand Master of Tennessee and of Kentucky, (and again in Tennessee,) he still retains the veneration and love of his Brethren; and no one can approach him without being impressed with the truthful and child-like simplicity of his benevolent nature. Long may he live, to tell us of the "old paths" and the struggles made by himself and a noble band of strong-hearted Masons who sustained the honor of the Institution and cheered the hearts of their drooping Brethren during the "dark age" of Masonry in this and the neighboring States. The first Masonic address ever delivered in Nashville was delivered by Br. Tannehill, a copy of which I have in my possession, printed in a paper of the same date; and were it not that I prize the document so highly, (being the gift of a young friend who recently became a Mason, and found among the papers of a grandsire, also a Mason,) I would send it to you, not only for the Masonic document it contains, but also as a specimen of the newspaper of the "olden time."

Yours, fraternally, F.

COMPANION TUCKER'S ADDRESS.

THE following was put in type for our last number, to appear in its proper connection with the extracts given from the excellent address by the Grand High Priest of the Grand Chapter of Vermont, but was crowded out by other matter. It contains too many wholesome suggestions to be entirely lost:—

THE ORDER IN THE STATE.

No new Chapter has been formed within our jurisdiction the past year, and our present number is quite large enough in proportion to that of the Masonic Lodges. We have ten Chapters to thirtysix Lodges. Formerly, before the antimasonic excitement, we had but fourteen Chapters to sixtyeight Lodges, and that number was then found amply sufficient for the healthy action of the Order. Taking that as a fair standard, our present number of Chapters is in excess of a useful proportion. The Masters' Lodges are our whole source of Chapter business, and the prudence or policy of extending the present number of Chapters, in existing circumstances, may well be doubted. It is wiser to remain with a small number and do a limited amount of business, than extend them and lesson their strength. Surplus health is, according to some theories, indirect disease, and although we may not feel at this time, as if we were particularly afflicted with it, still it is obvious to all well-informed Masons, who take an enlarged survey of what is transpiring in the Masonic world of the United States, that if the Order is in danger at all, the danger lies in that direction. Sunshine in profusion beams upon the Order throughout our widely extended country. The hinges of our doors are freely oiled and turn with a very ready facility. Prosperity, apparently, surrounds us everywhere. I hope it may not prove a delusive prosperity. Excess in every thing reacts upon itself; plethora is as dangerous to societies as to men. If other sections of the Masonic world are in danger from it, I hope that the experience of the past, and a prudent foresight on our part will preserve us from being obliged, hereafter, to realize it as among our own misfortunes. In my own judgment, we have, for the present, Chapters enough and ought not to extend their number.

The following complimentary notice is from the same address, and will receive a most warm and cordial response from those of our readers to whom the subject of it is known, either personally or by reputation:—

COMPANION HASWELL.

I regret to inform the Grand Chapter of the ill health of our P. G. H. P., Companion Haswell, the present chairman of our Committee on Foreign Correspondence, which deprives us of the pleasure of meeting him here to-day. His absence is as painful to him as it certainly must be to us. Accustomed, as we have so long been, to meet him at all State Masonic Convocations, to look to his experience for counsel and to defer to his wisdom and judgment for advice, his absence cannot but be felt as a misfortune by every Companion of this Grand Body. Let us hope that we are not soon to be called to part with one, so long and so strongly allied to us in all our joys and all our adversity, in all our trials and in all our triumphs.

THE ESSENES.—NO. I.

BY R. W. JOHN H. SHEPPARD.

THERE is one dark spot on the globe, where the curse of the CREATOR has rested for a long course of ages. It is dreary, desolate, terrible to behold. There the earthquake has left its ravages on the mountain of rock, and the volcano spread its bitumen on the shore. It lies in a waste of waters, sixty miles in length, and twenty in extreme breadth. Scarce a sail, or boat or skiff was ever seen on its surface, save the two metallic boats of an enterprising American, who explored this Stygian pool; no cottager's hut cheers the margin, no fish swims in its depths and seldom a bird wings its way in the air above it. It is the Dead Sea. There the black, sluggish waves, heavy with asphaltum, for nearly 4000 years have rolled over the five cities of the plain, which immemorial tradition has reported to be sometimes visible on the bottom, and the ruins of which Troilo, d'Arvieux, Strabo and Josephus asserted that they had seen. Some aged residents in Jerusalem made a similar declaration to the traveller Maundrell; though this fact has not been corroborated by recent tourists. Yet we do know that on the margin of the lake, a shrub grows, unlike any tree on earth, whose fruit is pleasant to the eye, but bitter ashes to the taste—the apple of Sodom; and perhaps the vision of these ruins may not be more marvelous.

Like the Dead Sea itself, the surrounding scenery is awful and forsaken. In the east, the lofty mountains of Moab, frowning with impending crags and precipices, and spotted with caverns, rise like a wall of adamant, in some parts more than twentyfive hundred feet in height, and extending around to the south and west, inclose this saline receptacle of seven rivers, without an outlet. On the north, through the fertile fields about Jericho, the lake is visible from the summit of the Mount of Olives in Jerusalem; but on the spot, the mountains round about it cast a shadow of solemn grandeur over the waters. Their tops are said to be almost always shrouded in mist; and the picture leaves behind a loneliness and dreariness of impression, followed by an inconceivable gloom. Indeed, when the Christian traveller, amidst his Arab guards, looks down from some high crag on the lake below, surveys the mountainous masses which hem it in, and sees no habitation, nor shady tree, nor cultivated field, nor trace of civilized man, in all the circuit of his vision, he realizes the power, and feels within him, how awful were the judgments of THE ALMIGHTY, thus written on the face of the earth. He views a great gulph, where in oblivion lie those sinful cities, on which rained down brimstone and fire, while the smoke of the country went up as the smoke of a furnace!

Yet in our contemplation of the tenebrious landscape around this sea of Death, there is one ray which cheers the memory and alleviates its sadness. It comes to us like a soft moonlight drapery over the waste of waters; for on the western borders of this lake, eighteen hundred years ago, were villages, and fields, and flocks, and the scattered dwellings of men. Here lived a society eminent for industry and virtue—the Fraternity of the Essenes. Their peculiar habits, and severe, ascetic discipline, attracted the notice of several distinguished writers, not only among the Jews, but among the haughty Romans.

The origin of their name is problematical. Philo, a Jew of Alexandria, who lived in the age of the emperor Caligula, and who wrote a history of the Hebrew customs in Greek, with such elegance, as to be called the Jewish Plato, traces their etymology to the Greek word οσιοσ, holy, from the extraordinary sanctity of their lives. Epiphamius, bishop of Salamis, derives it from Jesse, the father of David; Salmasius, a very learned French historian, who lived in the seventeenth century, takes it from Essa, a Jewish city, where Josephus says they originated; and Dr. Thomas Godwin, a cotemporary of Salmasius, and a profound Hebrew archæologist, says it comes from the Syriac word *asa*, which means to heal or cure diseases—and it is well known that the Essenes cultivated the science and were skilled in Medicine.

The last derivation is the more probable, because history informs us, there were two classes of Essenes, one of which was denominated Therapeutæ, from the Greek noun, a healer of diseases; and therapeutes also signifies both a physician and worshipper, according to Donnegan's Greek Lexicon.

The account of this sodality leading a life of such virtue and benevolence in an age of war and licentiousness, is full of interest. Plato estimated the number of Essenes in his day who were inhabitants of Judea, at 4000; but it was much larger in Alexandria.

It is a singular fact, that no mention is made of them in the Bible, while the Pharisees and Sadducees were severely denounced; unless they were included under the denomination of Assideans, in Maccabees 2, Chap. 7: 13, from whom I shall attempt to show they originated. There is reason to believe that our SAVIOUR viewed them with indulgence, and that St. John the Baptist belonged to that Brotherhood and was educated in the retreat of that primeval Monastic Order. The very erudite Calmet, who speaks of them with the highest respect, uses this strong language, in his Dictionary, under the article Essenes, "*It is not improbable that John the Baptist lived among them till he began to baptize and preach, as the Essenes lived near Hebron, supposed to be the place of John's birth.*"

It is well known that the Jews, though not conquered by Alexander, when he took Tyre and Gaza, yet became tributary to him, having been miraculously preserved from war, according to Josephus, in consequence of a dream, which Alexander dreamed when he was in Macedonia. In the visions of the night, he saw a High Priest arrayed in his pontifical robes, his head adorned with a tiara, on which was a golden fillet inscribed with mysterious writings; and this High Priest, attended with his companions, invited the warrior to come over to Asia. During the siege of Gaza, Jaddua, the Hierarch of Jerusalem, in his Levitical robes, with his brilliant breastplate, embroidered coat, ephod and curious girdle, and with his splendid mitre, on which were engraved the sacred name of Deity, appeared before the conqueror, accompanied by a large procession of princes in their official dress, and citizens in white garments. He at once recognized the figures in his dream and spared the city of Jerusalem. And thus the sacrifices of the Temple were saved from desecration, about 150 years, until the reign of Antiochus Epiphanes, whom, from his ferocious cruelty, the Jews called Epimanes; for he took Jerusalem by storm and massacred 40,000 of its inhabitants, so that there was great mourning in Israel.

This was about 170 B. C.; soon after which the Maccabees roused the bleeding nation to revolt, and with a heroism seldom surpassed in any age, after many campaigns and fierce battles, delivered their country from foreign oppression. The sons of Mattathias, it is said, took the name of Maccabees from the four initial Hebrew letters which began their motto, and which was probably impressed on their standard.

It was in the beginning of this soul stirring struggle for life and liberty, that we read in I. Maccabees, 2 : 42,—"then there came unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law." And again they are spoken of in Chap. 7: 13, and also in 2 Mac. 14 : 6, where Judas Maccabeus is mentioned as the Captain of the Assideans—"who was ever the chief defender of the citizens, both in body and mind, and who continued his love toward his countrymen all his life."

I have introduced these fragments of history in connexion with this subject, as evidence of the antiquity and patriotic character of the Essenes; for Godwin traces the origin of the Essenes to the Assideans,—of whom the Scriptures speak as holy men, zealous of the law, and belonging to that class who had the care of the Temple.

These Assideans are not mentioned under that name by Josephus, but, as they were derived from the Chasidim, they were recognized under the different title of the last appellation. History furnishes but little clew to their institutions and habits of life. But we do learn that they were a sect of austere virtue, rigid adherents to the Levitical law, and of noble and elevated views of duty. Their faith was strong and they believed in angels, who guided and guarded them, and in a state of retribution and of the blessedness of virtue hereafter. They were ever ready to defend law and religion. They were, as some think, the Puritans of that day. It is from such an association, the Essenes derived their existence and perpetuated the principles of a secret union of good men, in the cause of truth and benevolence.

An examination of the principles, manner of life and mysterious union, as a Brotherhood, will convince any reflecting Mason, that the Society of the Essenes had the elements of our Order. They lived in an age of the humiliation of their country, when the great book of the Prophecy was closed with the *burden of the word* of the Lord to Israel by Malachi, and they saw the Star in the East, and from them came the FORERUNNER of the Messiah. They lived separated from the world, avoiding the city and seeking the unfrequented recesses of nature; and with peculiar habits, abstemiousness, mysterious rites, and deep attachment to each other, they formed a society which sometimes excited the wonder, but more often the malice of a world given to pleasure and passion. Josephus says they were bound together by tremendous oaths—but in his outline of their character, he speaks of them in the highest terms. In a word, they formed a Lodge in the wilderness, and in their history we trace numerous foot-prints of the tenets of our profession and the emblems of our Institution.

They believed in the immortality of the soul; but not in the resurrection of the natural body; they considered the soul in this life as a prisoner, confined in the tabernacle of the flesh, shut up, chained, and in great bondage and humiliation; that death would relieve it by a full deliverance; and that after death the good would go to places, like the isles of the blessed, where the soft air and beautiful light, and enchanting scenery, would gladden their home among congenial spirits. They thought that even in this dungeon of the body, glimpses of eternal light sometimes shone through the chinks of mortality—a foretaste of the world to come; but that the passions and appetites of men usually closed up every avenue of vision, every window of the soul, towards another life. Perhaps they reasoned, touching man's fallen nature, like the illustrious poet Pope, when he uttered the mournful truth, so often too real:

> "Most souls, 'tis true, but peep out once an age,
> Dull, sullen prisoners in the body's cage;
> Dim lights of life, that burn a length of years,
> Useless, unseen, as lamps in sepulchres."

HISTORY, NATURE AND OBJECTS OF MASONRY.

BY JAMES MILLER, SCOTLAND.

IN the early part of the twelfth century an entirely original, most picturesque and highly symbolical style of architecture began to make its appearance, the characteristic of which was the lofty pointed arch. This style happily blending, and as it were grafting itself on the Norman, gradually developed itself in beauty and effect, until it reached a culminating point in the thirteenth century, and then, like all earthly things, began to deteriorate and decline, until it was entirely superseded by an abortive attempt to restore the classic architecture of Greece and Rome, in the sixteenth century.

Having already, in a small volume, recently published, gone into a somewhat minute explanation of the peculiarities of this remarkable style, I shall here merely glance at the more prominent features.

The name of Gothic, applied to it in later times, was peculiarly unfortunate, conveying the most erroneous impressions of its nature and origin. When its merits began to be recognized, various hypotheses were proposed to account for its invention, and determine the source from whence it came.

The idea is said to have been taken from the intersecting semicircular arches, frequently employed as enrichments on the fronts of old Norman edifices; from the interweavings of wicker work; and from the clustering foliage and intersecting branches of the groves sacred to religious purposes.

Others again have ascribed the idea to the section of a boat, in mystic allusion to Noah's ark, or to the 'Vesica piscis'—the fish's bladder, frequently displayed on episcopal and conventional seals, and used by the well-known rhetorical figure called Synecdoche, for the fish, because its Greek name, Icthus, contains the initial letters of the name and attributes of our Saviour in the same language.

With respect to derivation, the invention has been attributed to the Goths, the Lombards, the Germans, the Saracens, the Italians, the French, the English; and even the Romans, the Egyptians, and the Hebrews have had their title to the honor asserted.

The name of Gothic was first applied to the "Christian pointed architecture," as it is most expressively entitled, by the Cinque-Centists, as a term of opprobrium and contempt, although it has been very generally admitted that the idea of Gothicism much more naturally associates itself with their own Italo-Vitruvian perversions of the classic architecture during the sixteenth and seventeenth centuries, and that they were themselves the *true* Goths.

The name and prejudices of the Italians were unfortunately adopted and confirmed by Sir Henry Wotten, the venerable Evelyn, and other early English writers on the subject of architecture.

Sir Christopher Wren—whose laconic but expressive epitaph is so happily rendered by the Rev. Chas. Harris Barham, under his "nom de guerre" of Thos. Ingoldsby :—

> "And, talking of epitaphs, much I admire his
> 'Cirumspice si monumentum requiris ;'
> Which is an erudite verger translated to me
> If you ask for his monument—Sir—come—spy—see."

—a profound mathematician and accomplished architect, fully appreciated the merits of this noble style, and endeavored to change the name into Saracenic, from a conviction that it was actually brought from Palestine during the Crusades. He informs us in his Parentalia, that the general direction of the ecclesiastical buildings was committed to the Freemasons, to whom he allows due credit for the skill and ingenuity displayed by them in the erection of such lofty structures, and attributes the characteristics of the style to their custom of rearing towers and spires to a great height, and using very small stones.

But although the Saracenic hypothesis was favorably received on the authority of Sir Christopher, it has since been clearly ascertained that it really rests on no solid foundation, and that any eastern structures approaching in their character to the Christian pointed style, are of a date posterior to its introduction into England, and are, not without reason, supposed to have been derived from thence.

This style made its appearance much about the same time in England, France, Italy, and Germany; and it is quite certain that the Freemasons were the instruments of its introduction. They alone were acquainted with the principles of its construction, and enjoyed a monopoly of its practice; and that they were also the inventors is much more probable than any of the other propositions that have been made; nor have we any reason to suppose that they stood in need either of the Norman intersected arches, the Vesica piscis, or the sacred groves, to stimulate their inventive powers. They were good mathematicians, as well as ingenious artists and expert craftsmen. They were desirous of giving to Christian edifices an elevation and grandeur suited to the nobler doctrines of that final dispensation, to which the Roman arch and Pagan style were altogether inadequate. This object they fully attained by means of the acute arch described from two centres, in which the tendency to lateral expansion is much diminished and easily counteracted by buttresses and pinnacles.

It was a principle with our congeners of the middle ages that there should be no features about a building that are not necessary for convenience, construction or propriety; that all ornament should consist of enrichment of the essential construction of the edifice ; and that the smallest detail should have a meaning or serve a purpose.

This principle they carried out to the most rigid extreme, and nothing could surpass the truthfulness and honesty of their details. Whatever they did, it was their pride and ambition to do their very best; it might be rude, but it was their best. No matter that the details were too remote from the eye to be the subject of mortal criticism, or so situated as to be wholly or partially concealed ; they were executed not less faithfully than if they could at any time have been subjected to the most searching scrutiny. It was an offering of their best efforts to the Great Architect in the earthly temple dedicated to his service, and they were not at liberty to hold back or defraud.

Michelet in his "Histoire de France," touching on the strange episode of Gothic architecture, remarks on the wonderful self-denial of these artists, the extent of which can only be fully appreciated by following them into most retired and inaccessible parts of their labors—all that we know of them, says he, is that they belonged to that obscure and vast association spread over the world. They had their Lodges at Cologne and Strasburg. Their sign as old as Germany—it was the hammer of Thor. "Du martean payen sanctifié dans leurs mains Chretiennes, il continuait par le monde le grand ouvrage du Temple Nouveau, renouvelé du Temple de Salomon. Avec quel soin ils out travaillé, obscurs qu'ils etaient et perdus dans l'association, avec quelle abnegation d'euxmemes, il faut pour le savoir, parcourir les parties les plus reculeés, les plus inaccessibles des Cathedrales. Elevez vous dans ces deserts aeriens, aux dernieres pointes de ces fleches ou le couvreur ne se hasarde qu'en tremblant, vous rencontrerez souvent solitaire sous l'oeil de Dieu, aux coups du vent eternel, quelque ouvrage delicat, quelque chef-d-oeuvre d'art et de sculpture, on le pieux ouvrier a usé sa vie. Pas un nom, pas un signe, une lettre: il eut cru voler sa gloire á Dieu."

We find, says the same anthor, at Rouen and Caen, a repetition of the story of Dedalus slaying his nephew out of envy of his superior ability. In a Church at Rouen, on the same stone, we see the hostile and threatening figures of Alexandre de Berneval and his disciple poignarded by him. Their dogs, couched at their master's feet, continue to look defiance at each other. The unfortunate young man in the sadness of an unaccomplished destiny, bears on his breast the incomparable rose in the execution of which he had the misfortune to excel his master.* The Master Mason will, however, have no difficulty in recognizing in these emblematic sculptures, as well as in the "Prentice Pillar" of Roslin chapel, the same allusion to a Masonic tradition of far more general interest.

The importance of these facts has not been sufficiently appreciated by Masonic writers. The certainty that the Freemasons alone constructed all the ecclesiastical buildings in the pointed Christian and Norman styles, previous to the fifteenth century, affords unchallengeable proof of their presence wherever and whenever these were erected; and the manner in which they conducted their operations, well known to their modern representatives, often throws important light on the more obscure parts of their history.

This singular Fraternity, whose wondrous skill and matchless daring are so imprsssively recorded in the magnificent cathedrals and abbeys that still remain to humble the pride of modern architecture, was composed of able architects and skilful craftsmen belonging to various countries. They enjoyed peculiar privileges, and ranged in bands or Lodges from country to country, or from one part of the country to another, as their services were required for the erection of sacred edifices. They lodged in simple huts near to the buildings on which they were engaged, under the command of a chief architect, or Master Mason, as the name implies; and every squad of nine craftsmen was under the immediate superintendence of a warden. The nobles and gentry of the neighborhood, from charity, commutation of penance, or other motives, which the clergy of those days knew well how to make available, supplied the means; and in this way many of our noblest ecclesiastical structures were erected with great rapidity, and at an incredibly small expense.

---

*Berneval acheva vers le commencement du quinzieme siecle la Croisee de Si. Ouen et fit en 1439 la rose du midi. Sou eleve fit celle du nord, et surpassa son maitre. Berneval le tua et fut pendu—D. Pommeraye, "Histoire de l'Abbaye de Saint Ouen."

The Fraternity was also composed of different classes of members, according to their knowledge and skill, and they recognized each other by means of 'words, signs, and grips.'

In the first, or apprentice degree, the youth was carefully instructed in the moral and religious duties; taught to reverence his Creator, and never to take His holy name in vain; to be obedient to his superiors in station; to be temperate, chaste, faithful, and silent, and to apply himself assiduously to acquire a thorough knowledge of his Craft, so as to be profitable to his master and useful to himself.

After seven years of apprentice probation, he was advanced to the Degree of Fellow-Craft; in which the education was of a more scientific character; the elements of mathematics, geometry, and arithmetic, and the principles of their peculiar architecture, were explained, so that he might comprehend the designs laid before him in the Fellow-Craft Lodge.

The honors and distinctions of the Master degree, of more rare attainment, were reserved for the favored few who had displayed superior ability, ingenuity, and taste. These Master Masons were the designers of the cathedrals and abbeys, some of whose peculiarities I have endeavored to explain, and of which, with justice, it has been said that they display more scientific knowledge in the design, and more constructive skill in the execution, than all the classic temples of Greece and Rome, composed too for the most part of materials which, in the hands of a Greek or Roman architect, would have been entirely useless.

The Masonic charges abundantly testify to the practical morality and devoted loyalty of the Freemasons—as, for example:

"Every man that is a Mason take good heed to these charges—wee pray, that if any man find himself guilty of any of these charges that he may amend himself, or principally for dread of God; you that be charged take good heed that you keepe all these charges well; for it is a great evil for a man to forswear himselfe upon a book.

"The first charge is, That ye sall be true men to God and the holy church, and to use no error or heresee by your understanding, and by wise men's teaching. Also,

"*Secondly*, That yee sall be true liegemen to the king, without treason or any falsehood, and that yee know no treason or treachery, but you sall give knowledge thereof to the king or to his counsell; also yee sall be true one to another—that is to say—every Mason of the Craft that is a Mason allowed, yee sall do to him as you would be done unto yourselfe.

"*Thirdly*, Yee will keepe truly all the counsell that ought to be kept in the way of Masonry and all the counsell of the Lodge, or of the Chamber. Allso that you sall be no thief, nor thieves to your knowledge free; that yee sall be true to the king, lord, or master that ye serve, and truely to see and worke for his advantage.

"*Fourthly*. Yee sall call all Mason your fellows, or your Brethren, and no other names.

"*Fifthly*. Yee sall not take your fellow's wife in villany, nor deflower his daughter, or servant, nor put him to no disworship.

"*Sixthly*. Yee sall truely pay for your meate or drinke, wheresoever ye go, to table or board. Also ye sall do no villany there, whereby the Craft or science may be slandered."

The Master Mason was forbidden under a penalty to undertake any work for which he was incompetent, or to take 'any other maisteris wark over his heid after that the first maister has agreit with the owner either by contract, arles, or verbal condition.' The safety of the workmen was also especially cared for, inasmuch as, 'That all Maisters, interprisers of warkis, be verray careful to see their skaffoldis and futgangis surely sett and placit to the effect that throw thair negligence and sloth na hurt or skaith cum unto any persones that workis at the said work under the pain of discharging of them ever efter to work as Maisteris havand charge of ane wark, but sall ever be subject all the rest of their days to work under or with ane principall maister havand charge of the wark.'

While the Master was forbidden to take more than a just and lawful profit for his work, he was at the same time charged 'not to take work but that he take reasonable pay for itt; so that the Lord may be truely served, and the Master to live honestly, and to pay his fellows truely.' He was bound to take no apprentice for less than 'seven year'—nor more than 'one in the proportion to two or three fellows the least—and that he be free born, and of limbs whole as a man ought to be, and no bastard.'

The origin of the term Mason and Masonry, is involved in some degree of obscurity.

The word Mason and its French synonyme Maçon, applied in modern times to those who are connected with the arts of building, does not contain in itself anything explanatory of that application, and there can be no doubt that it comes from the 'Masonic Fraternity,' who were known only in their connection with building operations, but no explanation, so far as I know, quite unexceptionable, has yet been given of its original derivation.

Some writers have endeavored to trace the name to some generic root, embracing in its etymology something common to all the secret associations of kindred character, although differing in designation, or in some points of practice.

On this principle there have been proposed the Greek words *Μαω·Σοαυ*—'I seek safety;' *Μυϛηϱιον*—mystery or secret things; *Μεσουϱανεω*—in the centre of the heavens; *Μαζονϱωθ*—mentioned in the twentyeighth chapter of the book of Job, and there marginally explained as the signs of the zodiac.

Had the words Mason and Masonry been of ancient application, we might not unnaturally have looked for their origin in the language of Greece. But this is not the case; these words appear to have been first used in the middle ages in connection with the wandering bands of architects and craftsmen, to whom at that time the more important building operations were intrusted, and it is in the language of that period we may reasonably look for their etymon. In that direction my friend, Professor Arnott of Arlary, has called my attention to the word 'Massa,' signifying in the Mediæval Monkish Latin, a club, and having reference to the important duty and natural weapon of the outer guard. 'Domus massata,' he tells me, means a clubbed house, whence comes the modern word club, applied to a select and exclusive society, to which members only, or those to whom they give the entrée, are admitted.

The Italian word Mazza, from which comes the latinized "Massa," has the same signification, and is sometimes used to express the formidable iron mace, a weapon of great antiquity, now appropriately employed under various modifications of material and form, as an emblem of state and symbol of authority. Masso in the same 'lingua dolce' signifies a rock, or earth fast stone; and masnada, a troop, family, or company. From one or other of these, in all likelihood, comes 'Mason' and Masonry.

The connection of St. John with Masonry, and the Masonic respect for the festivals of St. John the Baptist, and St. John the Evangelist, also require some explanation.

Dr. Burnes, in his History of the Knights Templars, makes allusion to a Latin document, said to be deposited with a Lodge at Namur on the Meuse, purporting to be a proclamation by the Freemasons of Europe, *sacred to St. John*, assembled by representatives from London, Edinburgh, Vienna, Amsterdam, Paris, Madrid, Venice, Brussels, and almost every other capital city of Europe, at Cologne on the Rhine, in the year 1535, for the purpose of vindicating themselves from an alleged charge of reviving the Order of the Temple.

This document declares, *inter alia*, "That from various monuments of approved authenticity, the fact is to us quite notorious that this our association took its origin from the time when first, on account of the various sects of the Christian world, a few adepts, distinguished by their moral doctrine and their sacred interpretation of the Arcanic truths, withdrew themselves from the multitude; for the learned and enlightened men who lived in those times—the true Christians—who were least infected with the errors of Paganism, when they considered that through a corrupt religion, schisms and not peace, and neither toleration nor charity, but atrocious wars were promulgated, bound themselves by a solemn oath, in order more effectually to preserve uncontaminated the moral principles of this religion which are implanted in the mind of men, that to these they would devote themselves; that the true light arising gradually out of darkness might proceed to the subduing of superstitions by the cultivation of every human virtue, and to the establishment of peace and comfort among men. That under these benign influences the Masters of this community are called '*Brethren dedicated to St. John*,' following the invitation and example of St. John the Baptist—precursor of the rising light—first among the martyr stars of the morning.' "

Further on, the document declares, that "To us it is by no means clear that this association of Brethren, prior to 1440, was known by any other denomination than that of the 'Joannite Brethren;' but at that time we are informed the Fraternity, especially in Valence in Flanders, began to be called by the name of Freemasons, from which period, in some parts of Hanover, hospitals began to be built, by the aid and pecuniary assistance of the Brethren, for those who labored under the sacred fire, called St. Anthony's evil."

A copy of this document, which extends to considerable length, and among the various signatures appended to it, has that of the celebrated reformer Philip Melancthon, was sent, says Burnes, to Edinburgh, in the year 1826, by Marchot, an advocate at Nivelles, and a translation of it, authenticated by a notary public, inserted in the records of the ancient Lodge of Edinburgh—Mary's Chapel.

The Doctor, however, confesses some degree of scepticism in German documents on Freemasonry, unless when supported by other testimony, and as no historian of the Craft makes any allusion to the great convocation of the Brethren at Cologne in the sixteenth century, he inclines to the belief that M. de Marchot may have been deceived. But if there is any foundation for the assertion therein made, that the Brethren were known at an early period by the name of Joannite—in reference to John the Baptist—we can recognize the pertinency of the application. No expression could better characterize the objects of the Essene Association, of which I have given a short account: "sent forth as sheep in the midst of wolves, harmless as doves they displayed the wisdom of the serpent in 'preparing the way of the Lord, and in making his paths straight.' "

In like manner, although in a different way, the Masonic Fraternity, during the middle ages, in erecting temples and altars for the service of the Living and True God, were eminently engaged in the same Joannite work of preparation. It is, therefore, from John the Baptist that the title of St. John's Masonry derives, and the connection of St. John the Evangelist can only be for the name's sake.

[To be continued.]

MASTER MASON'S CLOSING HYMN.

BY R. W. BR. THOMAS POWER.

Soon, to part, in friendly feeling,
Will the Master's call be made;
Kindly words, the thoughts revealing,
Tell of joys that never fade.

Soon will our Grand Master call us
From the changeful joys of time;
Then no grief can e'er befall us,
In a blest and holy clime.

FOREIGN MATTERS.

The Grand Lodge and Grand Chapter of England held quarterly communications at London in September last, but no business of importance was transacted by either body.

The corner-stone of St. Thomas' Church, Newport, Isle of Wight, was laid by the Grand Lodge of that Province, on the 24th August, with brilliant ceremonies. His R. H. Prince Albert, was present and took a prominent part in the proceedings,—too prominent in some respects for one not a Mason,—so prominent indeed that it is difficult to say whether he or the Prov. Grand Master performed the ceremony. " The cement," says the account given in the London Magazine, " was handed on a salver borne by an Entered Apprentice Mason, which his R. Highness spread on the lower stone, saying—' *We* place this stone in faith and hope, to the glory of God, through Jesus Christ our Lord. Amen.' " The stone having been let down, " his R. H. gave it three strokes with a gavel; after which, the Prov. G. M. approached the stone, and proved it to be properly laid, by the plumb, level and square." If Prince Albert has any desire to participate in such ceremonies in future, at least to the extent here indicated, we suggest to our English Brethren that they at once initiate him, and place him in a position where he can do so with more propriety.

We are gratified to notice that our English Brethren are not unmindful of the fact, that the existing war in the East will probably be the cause of making widows and orphans of many of the wives and children of Brethren who are engaged in the struggle, and that they are making efforts to aid the Military Lodges in meeting the heavy calls which must necessarily be made upon their charity funds.

The Prov. Grand Chaplain of Surrey, at a recent meeting of the Grand Lodge with which he is connected, took occasion to say—" that in his sacred vocation he had numerous opportunities of studying the varied characters of men, and during his Masonic career witnessed many proofs of the powerful effects of the principles of the Order on man's conduct. Selfishness is the predominant feature in man's nature, the great pivot of human action, and it is the aim of Freemasonry to eradicate this vice. The poet tells us—

> 'One touch of nature makes all the world akin;'

and undoubtedly in Freemasonry this powerful magnet exists; for in its scheme of universal brotherhood, it presents a perfect phase of human happiness."

The ancient Union Lodge, No. 13, at Limerick, North Munster, (Ireland,) celebrated the installation of their Master on the 17th September.

The Irish correspondent of the London Magazine says—" Never was the throne of this distinguished Lodge more ably filled than by the worthy Br. Bourchier, whose successful endeavor it was to make every man present feel himself indeed a member of a happy family-party, and whose genuine suavity and hospitable liberality gave a spring to that soul-binding union which alone is congenial to a Masonic atmosphere. Mirth, good fellowship, and Brotherly love prevailed, tempered by the avoidance of anything like levity or excess, as becomes the true spirit of the Craft. It is needless to particularize the Brethren present on this occasion. We content ourselves with saying that visitors both from Dublin and from England attended, who carried away with them most pleasing impressions of the Lodge and its members; and that the W. M. was supported on his right hand, by our revered Prov. G. M. Br. Michael Furnell, D. L., the pillar and stay of the Order, whose presence is always sufficient guarantee for genuine Masonic spirit. Long may old 13 flourish, and frequent may be such reunions !"

Lord Panmure was installed as Grand Master for the Province of Dundee, Scotland, on the 10th July, with brilliant ceremony.

The Brethren of Zetland Lodge, at Singapore, India, at the request of the Governor, laid the foundation stone of a new Light House, on the Coney, at the Straits of Malacca, on the 24th May.

ANTIQUITY OF MASONRY.

BY REV. WILLIAM FLINT.

You are members my Brethren, of an Order which lays claim to a very high antiquity, which travels upward with the light of its own record, far beyond the birth of any existing human institution. You are members of an Order which has included in its ranks and yet numbers with its members the great and good of the earth, whom all men have delighted to honor. When the claims of an institution, thus venerable from age, respectable from the character of those associated with it, and lovely because of the virtues which it fosters, are presented before an intelligent community, we cannot but expect that they will be heard with attention and considered with candor.

It is, we think, unwise in Masons to endeavor to trace their history in the fabulous ages of antiquity, or lay claim to that which cannot be clearly proven. The principles of truth, and love, and charity, which constitute the groundwork and design of Freemasonry, are of course coeval with the creation; and this is all that can be meant when the birth of Masonry is dated from that era. Those cardinal virtues taught by the patriarchs are taught in the dogmas and doctrines of the institution, and in this view many of our writers have claimed a legitimate descent for the speculative Freemasonry of the present day from the primitive Freemasonry, as it has been called, of the antediluvian world, and of

Noah and his immediate descendants. But this we cannot but regard as mere fancy.

Others again find the origin of our Order in the mysteries of Paganism. This opinion rests upon a better foundation. These mysteries were instituted by the more learned and virtuous of the heathen, for the purpose of preserving and handing down to posterity, a knowledge of God and the practice of morality. These philosophers, from tradition or from the light of nature, possessed some knowledge of the truths early communicated to man, yet they dared not publicly to deny the prevalent polytheism, or to shake the common prejudices against the immortality of the soul. They therefore taught in secret, and only to the initiated, what they dare not inculcate openly. They illustrated their teachings by symbols, often having a hidden and unsuspected meaning. Their members were initiated by a solemn ceremonial; they had various progressive degrees, in which light and truth were gradually diffused, and the recipients were in possession of certain modes of recognition known only to themselves. In these respects, they closely resembled the practices of our Order.

Some of them, too, combined with their religious and philosophical character, the study and practice of architecture. Thus, we learn from contemporary historians, that there existed in Asia Minor, at the time of building King Solomon's Temple, a society called the Dionysian Artificers, who were extensively engaged in operative Masonry, and who were distinguished by many peculiarities which assimilated it to the speculative Freemasonry of the present day. Among these was the division into Lodges, each governed by its own officers; the use of ceremonies, in which symbolical instruction was communicated by means of the implements of operative Masonry; the practice of an emblematic mode of initiation; the existence of an important legend, whose true meaning was known only to the perfected, and the adoption of a secret system of recognition among the Brethren. Of this society all the architects of the East were members, and among them, it is said, were the workmen sent by Hiram, king of Tyre, to assist king Solomon in building the Temple at Jerusalem. These men, under the superintendence of that son of a widow of the tribe of Naphtali, whom Hiram also sent to Solomon as a curious and cunning workman, communicated to their Jewish fellow-laborers a knowledge of the advantages of their Fraternity, and invited them to participate in its mysteries and privileges. From this union arose that perfect organization of the workmen at the Temple, which enabled them in the short space of seven years, to construct so magnificent a building.

But we need dwell no longer here. The investigation would be curious and instructive, and well worthy the attention of Masons; but it is one that cannot be fully carried on outside of the precincts of the Lodge room. For ourselves we are willing to allow the Order a more modern origin, and while we would not deny the claims of those called our ancient Brethren, we are satisfied in knowing that from authentic records, we have a longer existence than any other existing human institution.

Freemasons were, we think, originally, as their name literally imports, builders of houses. We find mention made of them in England in the third century, when St. Alban, the protomartyr of Britain, appointed the regular meetings of the Lodges, and presided over them in person. Three centuries after we find the Craft under the patronage of St. Austin, when Gothic architecture first began to be used—the richest and the most beautiful of all the Orders, and at the same time the most natural. Its pointed arches, clustered columns, rich tracery and varied embellishments, may find their prototypes in the trunks, branches and foliage of the primeval forests,—while the stiff shafts, square entablatures and circular arches of the Grecian and Composite Orders, will look in vain for their likeness in Heaven above or in the earth beneath. At this time was built the old cathedrals at Canterbury, at Rochester, and those of St. Paul's and St. Peter's.

In 856 we find Masonry under the patronage of St. Swithen, whom king Ethelwolf employed to repair some religious buildings, and it continued to increase until the time of Alfred the Great, 872, who was its zealous supporter and patron.

We have now arrived at an important era in the history of Masonry—the year 926. At this time the first Grand Lodge was formed in England, at York; and Edwin, the Brother of king Athelstane, was appointed the Grand Master. The Order rapidly grew into favor, and kings, princes, and other eminent persons were partakers of its mysteries. Frequent mention is made in history of the labors of the Craft in connection with the public buildings, colleges and churches of England, until the year 1685, when Sir Christopher Wren, the accomplished architect of St. Paul's Cathedral, London, was appointed Grand Master.

Under him Masonry received its present organization, and it is an abiding monument of the wisdom, virtue and piety of all who were concerned in the work. Its constitution was framed for perpetuity; the tests and qualifications were made to exclude all immoral persons, and all whose habits and opinions were dangerous to the good order of society and the civil and religious peace of community. The obligations of the members were so framed as to exact the performance of the noblest and most important duties of man in a social state, and the whole superstructure of Freemasonry, as it now exists, and as it is represented before you this day, was laid upon the broad basis of love to God and love to man.

It recognizes the Bible as a revelation from God to man, solemnly professes faith in its doctrines, and deduces its own code of ethics from the exalted scheme of Jesus Christ. In proof of these assertions we need but refer you to the authorized text books of Masonry, which contain the formulary of its ceremonies—its charges and its constitutions. We may safely venture still farther, and say that there is no other human institution which has so completely interwoven the thread of revealed religion with the whole tissue of its polity, means and ends, as the fraternity of Freemasonry.

OFFICERS OF PROVIDENCE CHAPTER, PROVIDENCE, R. I.

J. A. D. Joslin, H. Priest—Samuel Lewis, King—A. M. Fiske, Scribe—A. C. Hawes, C. of H.—Isaac Aldrich, P. S.—Cyrus Fisher, R. A. C.—Lewis Lewison, Samuel Wesson, Oliver Johnson, M. of Veils—Jason Williams Treas.—William C. Barker, Secretary—D. Wightman, Tyler.

RESTORATION OF JERUSALEM.

While in this happy Commonwealth, the Attica of America, we have reason to rejoice in our prospects abroad, and to be thankful for our blessings at home, it would be wrong to forget one small province in a distant hemisphere, where, for almost about two thousand years, all has lain desolate, still and melancholy. I mean the land of Palestine, where the Temple once stood. No city there flourishes with the hum of commerce—no fields there bud and blossom with the delights of agriculture—no village there resounds with the joyous voices of the children of freedom. Nor hill nor glen repeats the praises of Jehovah, which once filled every mountain of Judea. Not a boat ripple the waters of the Lake of Galilee. The daughter of Palestine sits like a widow at the grave, veiled in sorrow. Jerusalem is trodden down by the oppressor, and the mosque and the minaret are on Mount Moriah. Will this be so forever? Part of the Prophecies have been literally fulfilled. Will not the remainder be equally so? I believe they will. The Jews are a wonderful people—of peculiar visage, religion and customs—separate and yet mixed with the Gentiles—trodden down, yet flourishing under oppression—a by-word, a proverb, a term of reproach—often traced in their flight by steps of blood—and for nearly twenty centuries, with the curse of God upon them, and their once fruitful land—such are the descendants of Israel. They are a living monument of the truth of the Bible—a standing witness of their own recorded history. The skeptic who will look in their eye, and study their ways and wanderings, will see enough to verify the scriptures and convert him from infidelity. The blaze of a Drummond light on surrounding darkness, is not more pungent and far-reaching than the glaring evidence they themselves shed on the truth of Christianity. The eyes of the aged Jew, in whatever land he dwells, always turn towards his ancestral city, his beloved Jerusalem: there he wishes to die, and lay his bones in the tomb of his fathers. He looks forward to a Messiah. He believes in the return of his race to his father-land. He considers the land of Palestine, now so barren, and yielding scarcely any fruits, as only waiting his restoration to bloom again. Can we wonder at such views? With fine seaports on the Mediterranean; with European marts on one side, and with Persia, India and China, offering their commerce by the Persian Gulf and Red Sea, on the other, Palestine has maritime advantages of great extent. Already there is said to be an under-water current, a secret stir among the Jews of Europe, looking for an early day of their return. I have no doubt the time is at hand. The fig tree is nearly ripe. Their return, when it comes, will be sudden: an Invisible Hand will guide them. From all countries, from all lands, where they now sojourn, those unhappy, scattered, down-trodden children of Israel, will rush at the sign from heaven, and a nation will be born in a day. No sweeter sounds can cheer the weary traveller, as the echoing horn among the Alpine passes of the White Hills, reminds him that the place of rest is near, than will be the beating of the waves on the shores of Syria, to the returning Jews, as they gather there in a mighty host to re-people Palestine. That day will come, too, like a flash of lightning or the roll of the earthquake, suddenly upon the world. Millions will then open their eyes on the truth of the Holy Word. They will look on him whom they pierced and, behold in the Messiah a crucified Redeemer. Carrying with them the improvements and discoveries of the Gentiles, they will soon behold the railroad winding among their mountains, passing by the sluggish waters of the Dead Lake, and perhaps across the great Desert to the Red Sea. Then will the waters of Galilee, on which the blessed feet of our Lord once trod, bend beneath the foaming steamers—then will the tower of Lebanon again look toward Damascus—and then will the land of Promise become the land of the Hebrew Christian, and our Fraternity may yet behold another Temple rising on Mount Moriah. *So mote it be.*—Sheppard.

ROMAN CATHOLIC PERSECUTION.

We gave in our last issue the particulars of the intolerant and bigoted proceeding of the Roman Catholic Bishop, (Dr. Collier,) of Mauritius, in excluding the Hon. H. Lemière from the Sacrement of the Holy Communion, in consequence of his connection with the Masonic Fraternity. The subject is exciting much interest among our Brethren in England, and it will probably be brought before Parliament. The last number of the London Freemasons' Magazine has the following spirited and just remarks on the subject:—

"The dealing of Dr. Collier with Brother the Hon. H. Lemière, is no unusual proceeding towards Roman Catholics who have joined the Craft. The Order has always been feared by the Roman Catholic priesthood, because they have rarely been able to obtain any information of its secret arts and hidden mysteries, even by means of the Confessional. They have also invariably found that the most intelligent of their flocks, when once they have entered into the Order, have become more independent, and less easy to be coerced by spiritual restraint. Masonry expands the intellect, and opens the heart to consider the wrongs and to alleviate the sorrows of mankind. It leads those who embrace it to act with firmness and decision upon questions whereon once they had been dependent, and perhaps subservient. This is antagonistic to the Roman Catholic system, and although neither politics nor religion—as is well known among Masons—are ever permitted to be discussed within the recesses of the tyled Lodge, yet the Roman Catholic priesthood will not believe this, and tremble lest means should be devised in these localities to crush their power and destroy their influence. It is no matter that Roman Catholics, when they have become Freemasons, attend as regularly as formerly to their religious duties. Another authority seems to their priestly guides to be set up, antagonistic to their own—a kind of *imperium in imperio* which they cannot withstand; and since Rome can endure no rival near her throne, she never fails to visit those of her children with denunciation, anathema, and excommunication, who hesitate at once to repudiate their O. B., and refuse to yield their Masonry, as well as submit their conscience, to the dictates of the imperious and tyrannical system by which they are enchained.

"From some cause, not fully explained at present, the system of the Roman Catholic Church has of late been put into more active operation than usual, and Freemasonry seems to have become a butt against which the shafts of its intolerance are especially to be levelled. In this publication it is impossible for us to enter into the political and religious motives, which induce the Roman Catholic priesthood, at home and abroad, at the present moment, to assail the civil and spiritual liberties of our countrymen and colonists. There is no doubt that the desire to regain the power and influence, which once belonged to the Church of Rome in those islands, is most prevalent in the Vatican, and that every engine is put in motion to accomplish that object. Whether the people of this country will ever again submit to an exercise of priestly domination, so utterly repugnant to the spirit of the age, we do not propose to discuss. But so far as Freemasonry is concerned, we feel it incumbent upon us to warn our Brethren against the assaults of priestcraft, and to urge them to come at once to the relief and assistance of the persecuted members of the Order. We know that in Ireland, the nominee of the Bishop of Rome has denounced Freemasonry, and issued anathemas and excommunications against all who are members, or shall be members, of that Fraternity. The consequence has been, that Freemasonry has increased in valuable members through the illiberality and perverseness of the Irish Roman Catholic hierarchy. The same result may happen at the Mauritius; but whether it be so or not, it is the bounden duty and obligation of every English Brother to stand forward at once in defence of the persecuted and oppressed Roman Catholic Freemasons of that island.

"It will be remembered that the United G. L. of England, a few years ago, warmly took up the cause of their Prussian Jewish Brethren, and, through steady perseverance and unflinching assiduity, obtained for them the restoration of their undoubted privileges. What the G. L. did for the Prussian Jewish Brethren, it is bound to do for our Roman Catholic *confreres*. The M. W. the G. M. the Earl of Zetland, and the R. W. the D. G. M. the Earl of Yarborough, as peers of the realm, have the means, and ought, therefore, to find the opportunity, upon the meeting of Parliament, to demand an explanation of the Colonial Government respecting Dr. Collier's conduct towards the Mauritius Brethren. We know that there is a most unsatisfactory indisposition on the part of many members of both Houses of the Legislature to take account of Roman Catholic intolerance, at home or abroad; but we are convinced that the M. W. the G. M. and the R. W. the D. G. M. will not shrink from a duty, which their O. B. makes imperative. That the question will come before G. L. we can assure our Brethren; and we are much mistaken if it does not cause an immediate course of action, which will be of the utmost service to those persecuted Brethren, whom spiritual tyranny seeks to deprive of their just rights as free citizens. If the Jew has been defended and righted, 'it shall go hard' if the same measure be not meted to Roman Catholic Christians.

"In the meanwhile, as we have special opportunity of learning all the particulars of the proceedings at the Mauritius, we shall put ourselves in immediate correspondence with friends resident in the island, and take care to place before our Brethren all the facts which are transmitted to us. The time is come, when a stand must be made for the Craft. We are prepared to make that stand, and to contend for our time-honored privileges and immunities,—which the prince of the land has long equally enjoyed with the peasant,—and to resist a system of intimidation and tyranny, which, if once submitted to, will speedily crush that noble spirit of benevolence, the brightest jewel of our Order, which inculcates and sets out the great principle of—"Glory to God in the highest, peace, goodwill towards men!"

SYMBOLISM.

SYMBOLISM may be aptly termed the language of Masonry, wonderfully adapting it to every country, clime, and nation. Well versed in the mystic lore, the initiated can travel wherever interest, duty, or pleasure may call him, and find a Brother in every clime. Masonry, encompassing, like the magnificent ocean, the whole globe, a Brother will, every where, be found, whether in Europe's enlightened States and Kingdoms, or on Palestina's thrice sacred soil; on Greenland's icy mountains, or by the sunny fountains of Afric, on India's coral strand, or amid Caucasian snows, on Nova Zembla's inhospitable coast, or among the calm Pacific's spicy isles.

Man, having fallen from his primeval innocence, is now so constituted as to require a counterpoise to the corrupt and evil passions which so injuriously agitate his bosom. Too often the worst enemy of man, is man. Yielding to the depravity of his nature, he oftentimes encroaches upon the liberties of his fellow, unjustly deprives him of his rights, and subjects him to a despotism, the most galling and humiliating. To counteract this, the aid of religion is often ineffectually called in. This inefficiency does not arise from any inherent defect in religion, but from the weak and depraved constitution of man. This is greatly increased by the circumstance, that religion often presents so many different phases. It is not here intended to divest true religion of its efficiency; itself all powerful and efficient, it does not now profess to exercise miraculous powers, to overcome the sturdy and obstinate resistance of the subjects on which it operates. Their stubbornness and obstinacy too often render abortive the best planned exertions for the production of good, and the bestowal of benefit. Besides, from his constitution, man is too apt to treat, with unconcern or aversion, whatever has on it the impress of heaven. Divided into parties or sects, each professing divine origin, and peremptorily requiring absolute and entire belief in its dogmas, how often has humanity been called upon to mourn, with deepest sorrow, over the horrid atrocities committed, and impious absurdities practised, under the garb of religion! The prison, the rack, the flame, the scaffold, have too often painfully attested the truth of this. Bigotry, in its mania state, has spared neither sex, age, nor rank; the hoary sage, mature manhood, vigorous youth, blooming womanhood, confiding childhood; the learned and the ignorant, the exalted and the humble, all have felt its diabolical influence, and been made the agonized victims of its demoniac power. With man, constituted as he is at present, there will always exist varying religions, all laying claim to divinity, investing their doctrines with the sanctions of heaven, and affixing to their disbelief, penalties of the severest kind. The unity of man, with regard to religion, as he is at present constituted, is a moral impossibility. In this blessed country, under a government the freest upon earth, and therefore, approaching as nearly as possible, to perfection, man is very properly allowed to worship God according to the dictates of his conscience. The framers of the American Constitution very wisely considered that "souls and consciences belong of right to God alone." Lamentable, indeed, is the reflection, that in other countries, enactments exist, preventing or crippling the free exercise of religion.—*Thayer's Address.*

Obituary.

R. W. CALEB BUTLER, P. G. M.

Groton, Oct. 30, 1854.

Br. Moore—At a regular meeting of St. Paul's Lodge, this day, held at Mason's Hall, the following resolutions were adopted :—

It has pleased the Ruler of all things, to remove our distinguished Brother, Caleb Butler, Esq., from the terrestial Lodge here below, to join with kindred spirits (as we humbly trust) in the Celestial Lodge above. He died Oct. 7th, 5854, aged 78 years.

Resolved, That in the death of our venerable Brother, the Masonic family have lost one of their brightest ornaments; our Lodge a true and faithful Brother, a profound mathematician, an intelligent and useful member of society, a learned historian, a counsellor at law, an able instructor of youth in the future walks of life; and, as having held several times the office of W. Master of St. Paul's Lodge—High Priest of St. John's R. A. Chapter, in Groton, Mass.; and the highest office in the gift of the Brethren to bestow—Grand Master of the M. W. Grand Lodge of the State of Massachusetts, in a time when it required the nerve and firmness of a knight in the days of chivalry to guide the Masonic helm.

Resolved, unanimously, That his Masonic, Christian, moral and social virtues, will be enrolled on the tablet of memory to latest time.

Resolved, That we as Brethren of St. Paul's Lodge, sincerly sympathize with his widow in her affliction, and invoke upon her, his children, and relatives, heaven's blessing.

Resolved, That our furniture and jewels, be clothed in mourning for three months.

Resolved, That the Secretary send an attested copy of these resolutions to the family of our deceased Brother; enter them upon the records, and also send a copy to the Freemasons' Magazine, at Boston, for publication.

Dexter Blanchard, *Secretary*.

Bro. LEVI BOYNTON.

Pepperell, Oct. 31, 1854.

Br. Moore—Brother Levi Boynton, a Past Junior Warden of St. Paul's Lodge, Groton, Mass., died at Pepperell, Oct. 26th, aged 50 years. Brother Boynton had resided in the island of Cuba for a number of years, where he had accumulated a handsome property by his industry. On his return to his native town, Pepperell, he applied for admission into our holy temple—was unanimously received, and has been ever since an active member, until a few months before his death. On his death-bed he wished to have his remains transferred to the house of silence with Masonic honors—not that it would affect his immortal soul, but that our solemn ceremonies would have a tendency to make men better. His wishes have been granted by obtaining a dispensation from the M. W. Grand Master, Rev. George M. Randall. His remains were conveyed into the Unitarian Church, by his request, under the escort of St. Paul's Lodge of Free and Accepted Masons, clothed in the regalia of the Order, with suitable mourning, where the funeral services, in part, were performed by the W. M. Luther S. Bancroft, in a solemn and impressive manner; after which the Rev. Charles Babbidge, clergyman of the parish, offered a suitable prayer for the occasion. The remainder of the Masonic services were performed at the grave, where a large collection gave attention to what was said by the W. Master. The grave! What is it? The door to the celestial Lodge where our Brethren and Divine Master, are waiting to receive us, with songs of transport; and where the soul will be at liberty to range the beautiful universe of God. Bro. Boynton leaves no wife; she died a few years ago. An only son, a lad about 10 years old, is left without a father or mother to guide him in the way he should go "God be merciful to him and bless him." Let Brother Masons have an eye to him—be a father to him—it is our duty. Yours Fraternally, A Brother Mason.

Companion SETH GEER.*

Since our last annual communication we have been called to mourn the loss of Companion Seth Geer, late Grand Marshal of this Grand body. He was our G. Marshal at the revival of Royal Arch Masonry in Vermont, on the 18th day of July, 1849, and was also re-elected to that office at our communication of the 19th day of June, 1850. He was an aged Mason, was Master of Dorchester Lodge as early as 1818, and was for many years an active officer of Jerusalem Chapter. He was a true Mason, strongly attached to the Order, always firm in its protection and defence, and never absent from his Masonic post when it was possible for him to be present. I have never known any man who had a greater sympathy for human suffering. Through a long life his attendance at the bed of sickness and at the burial of the dead were proverbial, and he never stopped to inquire whether the sufferers were high or low, rich or poor; where his helping hand was wanted there was he always to be found. He had been for several weeks unwell, but not confined wholly to his house. Anxious to assist one of his nearest neighbors in the burial of a child, he attended its funeral, and while walking by the side of its hearse along thestreet, the final summons came, which in an instant transferred his spirit from earth. He suddenly fell and never breathed again.

Companion EBENEZER T. ENGLESBY.*

During the year we have also been called to mourn the death of our worthy Companion Ebenezer T. Englesby, of Burlington Chapter. Companion Englesby was born in Boston, in 1777. He lost his parents at an early age and removed to the city of New York, from whence he removed to Burlington in the year 1797, entered into mercantile business and there passed the rest of his life. He was a thorough business man, and a successful and upright merchant. He was the first President of the Burlington Bank and was annually re-elected to that office for a consecutive period of thirty years. He may truly be said to have been the favorite of all classes. His heart expanded with a warm benevolence; his purse was freely open to lively charity; he fed the hungry and clothed the naked, and seemed never more happy than when he could alleviate the sorrows and misfortunes of humanity.

Companion Englesby was one of the earliest officers of Washington Lodge and of Burlington Chapter. He was Grand Treasurer of the Grand Lodge for many years, holding that office during all our trials and troubles, with honor to himself and faithfulness to his Brethren. At our revival in January, 1846, he was one of that small band of veteran Masons, who, white with the snows of many winters, unfolded anew our time honored banner and invited again the assemblage of our long-scattered forces. At our Masonic celebration in Burlington in 1850, his hospitable doors were thrown open for the reception of our orator and many other Brethren from abroad. He continued to evince his regard for the Order by continuing his attendance at his Lodge and Chapter until the infirmities of age and ill health rendered him unable to do so. Although our worthy Companion died full of years and went down to the tomb honored and beloved, yet we cannot but feel and mourn his loss and realize the void which the absence of so worthy a Companion leaves in the ranks of our institution.

---

*From Comp. Tucker's Address before the Grand Chapter of Vermont.

MASONIC CHIT CHAT.

☞The Grand Lodge of this State will hold its Annual Communication at the Masonic Temple, in this city, on Wednesday, the 13th inst. The Grand Chapter holds a Quarterly Communication at the same place, on the day preceding.

The Grand Lodge will also hold a session on the 27th inst. at 9 o'clock in the morning, to continue through the day, for the exemplification of the work and lectures; and in the evening for the installation of officers.

THE TRESTLE-BOARD.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen.* Single copies sent by mail, free of postage for $1.25 a copy.

☞A cotemporary gives notice that, if not soon settled, he shall advertize for sale "to the highest bidder," a long list of bills against his *delinquent* subscribers. The measure might not be a bad one. We have often been tempted to advertize demands against subscribers who have removed, or absconded, leaving their subscriptions unpaid, and us to continue sending the publication to their address until notified by the Post Master, frequently a year or more afterwards, that it lies in his office. This is a species of *swindling*, of which no moderately honest man would be guilty, and would fully justify any amount of exposure and consequent disgrace. If a subscriber is too poor to pay his subscription, let him say so, and like an honest man, request to have it discontinued, and, when able, pay his indebtedness.

☞We are pleased to learn that Br. Chas. S. Frailey, for many years Grand Secretary, has been elected Grand Master of the Grand Lodge of the District of Columbia. Br. S. T. Shugart succeeds him in the Secretaryship.

☞Does not our Brother of the Masonic Record, at San Francisco, know that the "WARD," whose opinions on Masonry he quotes on the 30th page of his paper, was a violent antimason, in the days of that faction's existence? Besides, the opinion he quotes and thereby sanctions, is wholly inadmissible, and unfit to appear in a Masonic paper. It is not true, and is calculated to deceive and mislead young and inexperienced members of the Order. The subject is one in reference to which it is not expedient to be more particular. We also notice on a succeeding page, doctrines that are new to us, and to which intelligent and well-informed Masons will find it difficult to subscribe. Erroneous opinions thrown before our younger Brethren in this way, tend to produce incalculable mischief.

☞Among the recent deaths in California, we notice that of Br. Saschel Woods, the first G. J. Warden of the Grand Lodge of that State. He was a native, we believe, of Missouri, and was the first Master of Western Star Lodge at Benton, California. He was a zealous Mason, and died at the forks of Smith River, in April last.

☞We learn that a new Lodge was authorized by Dispensation of the Grand Master, dated 8th Nov. last, to be opened at West Harwich, in this State.

ODD NOS. WANTED.—Nos. 3, vol. 2; 5, vol. 9; 1 vol. 11, and 1, 4 and 7, vol. 12, are wanted to enable a Lodge to complete its set of this Magazine for its Library.

☞The Corner Stone of a new Court House was laid at Sacramento city, California, in Masonic form, on the 27th October last.

☞Br. A. J. Caffey, Lowndesboro' Ala. is an authorized agent for this Magazine.

ERRATUM.—In our last month's issue, page 21—"Officers of Grand Lodge," should have read—"*Officers of the Grand Chapter of Vermont.*

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XIV.] BOSTON, JANUARY 1, 1855. [No. 3.

SECRET SOCIETIES.

WE intimated in our last issue, that it was not improbable that, in certain political quarters, an attempt might be made to prejudice the public mind against all societies whose operations were concealed from the popular eye by the veil of secrecy. This prediction, we regret to say, is beginning to be realized. The key-note has been sounded even earlier than we had anticipated. But at this we are not surprized. A mighty revolution is going on in the political world of this country. Men who have long held high places in the public councils, and enjoyed the confidence of their fellow-citizens, are suddenly stript of position and power, through the mysterious workings of an unseen agency. Politicians are, in consequence, naturally becoming alarmed,—perhaps for the purity and safety of the institutions of the country,—perhaps for the honors and emoluments of place. Which, it is no part of our present purpose to inquire. We leave the solution of all such problems to the political mathematicians. We insist, however, as we claim a right to do, that in their denunciations of the supposed cause of their reverses, politicians and the public press alike discriminate between an incidental resemblance and an actual identity of parties. The mere accident of secrecy affords no just cause or adequate apology for a general condemnation of all secret societies. Such a rule would not only be unjust, but criminal. No society or individual could live under it. Because a convicted felon wears a black coat, it does not follow that all men who wear black coats are guilty of crime. Because one sect of Christians persecuted the Huguenots, it does not follow that all Christians are bigots and persecutors. Nor does it follow, that because a large class of the community think proper to unite in secret for political purposes, therefore all secret societies are political combinations. Against the adoption of any such unjust and intolerant rule we enter a firm protest.

The Masonic Fraternity is in some sense a secret society; but not in the common and odious sense in which that appellation is usually ; bestowed upon it by its enemies. A secret society, literally speaking, is one whose existence is concealed from the public knowledge, and whose members and meetings are as little known as its objects and proceedings, to any but the initiated. The Illuminati of Germany, and the Jacobin Clubs of France, were secret societies. Their members, their places of meeting, and the objects they proposed to accomplish, were all shrouded in mystery,—dark and impenetrable to the severest scrutiny of the public eye. It is not so with the Masonic Fraternity. Its members are known among all men. There is not a Mason living, and breathing the free air of this country, who, if he is worthy of the name of Mason, is not proud to avow his Masonic connexions, and to stand by the principles and purposes of his Institution, under whatever circumstances and in whatever presence. Its broad and unalterable foundations—its only objects and its simple principiples—are published in every country and in every tongue, where the mind and the press are free. The doors of our Lodges are open to all men, of all sects and parties. Whatever secrets we have are within the reach of every man living, possessing a character for intelligence, integrity and truth. If he would know them, the way is open for him to learn them.

It is doubtless true that men are apt to entertain unfavorable opinions of any society from which they are carefully excluded. But there is no other ground of exclusion from Masonry than that of character; and a bad man may with the same propriety complain of his exclusion from the confidence of society, as of his exclusion from the Lodge. The fault is with himself, not in society, nor in the laws of the Lodge. But it is among such men, and religious bigots, and designing politicians, that Masonry has always found its bitterest enemies. During the dark ages, the church of Rome was indeed ostensibly the friend and patron of Freemasonry. It conferred on its members many important privileges, and allowed them to be governed by laws, customs, and ceremonies peculiar to themselves. But this unwonted clemency was of short duration. The Masons were fostered by the Pope and Bishops so long only as they could be advantageously employed in the erection of churches, monasteries, and cathedrals. The "holy mother church," though she detested the principles of Freemasonry, did not deem it derogatory to her piety, hypocritically to patronize its members, under the pretence of toleration, so long

as they could minister to her vanity and ambition. But, true to her instincts, when the Masons had become more numerous, and the demand for religious structures was less urgent, we find her, not only depriving the Fraternity of those privileges which she had voluntarily conferred, but pursuing, with fiendish intolerance, the very men to whom she was indebted for much of her ecclesiastical grandeur. Her treacherous intercourse with the Fraternity had taught her that their liberal doctrines were dangerous to the debasing policy of the Popedom,—tending to enlighten the human mind, and dispel the mists of superstition. From that time forward to the present, she has been the steady and crafty enemy of our Institution; and her ecclesiastical thunders and inquisitorial tortures have been in turn employed for its annihilation. In every country in Europe where she possesses power, Freemasonry now lies bleeding in the dust, by the side of prostrate freedom and crushed intellect.

Freemasonry is not a religious institution. It teaches no religious dogmas. It interferes with no man's religious opinions, further than a recognition of the great fundamental principle of all religion, a belief in the existence and providence of God. Sectarians have nothing to hope and nothing to fear from it on this account. Proselytism is no part of its business. Religious discussions are strictly prohibited within its Lodge rooms. Even the "holy mother church" of Rome may trust it thus far.

Neither is Freemasonry a political institution. It interferes with no man's political opinions. It neither knows, nor cares to inquire whether its disciples belong to this party or that. The language of one of the oldest charges of the Order is—"As political affairs have occasioned discord amongst the nearest relatives and most intimate friends, Masons are enjoined never to speak of, or discuss them in the Lodge." Thus, while (in the words of another of its old charges) it enjoins "obedience to the civil powers," it furnishes a common ground on which men of all parties and of all shades of political opinion, can stand together in the confidence and fellowship of a common brotherhood. It knows neither sect nor party. It is circumscribed by no such narrow limits. Its platform is as broad as humanity; and on it are found men of every nation and tongue; of every party, sect and opinion. It could not become sectarian,—it could not become subservient to political purposes, without destroying itself. Such a result is impossible from the very nature of its constitution. Its members must first be made all of one religious sect, and all of one political party, before it can become either a religious or political fraternity. And when this happens, were it possible that it ever should happen, it will cease to be Freemasonry. We solemnly protest, therefore, against any and all attempts to identify it with any other association of modern times. It stands alone and independent of them all,—responsible only to heaven for the purity of its purposes, and to the laws of the country for the propriety of its acts. We protest against its being included in any sweeping condemnation of "secret societies," whether religious or political; and we claim at the hands of political writers, as a simple act of justice, that in their strictures upon such associations, they discriminate between those which are professedly political, and those that are strictly moral and benevolent in their character and purposes.

THE ESSENES.—NO. II.

BY R. W. JOHN H. SHEPPARD.

In the treatise of the elder Pliny on Natural History, lib. v. chap. 17, is the following account:—"Ab Occidente litora Esseni fugitant, usque qua nocent, gens sola et in toto orbe preter cæteras mira sine ulla femina," &c. On the western side of the lake Asphaltites dwelt the Essenes, avoiding the shore on account of the bad air. They are a solitary sort of men, beyond all others to be admired, living in celibacy, without money, and on dates.

Pliny regards them as a very ancient people, constantly supplied by recruits from the world, and having existed *per seculorum millia*, many thousand years, *gens æterna in qua nemo nascitur*, an eternal nation in which no one is ever born, yet fruitful and prolific. He says, their chief town was Engadda, inferior only to the city of Jerusalem, located in the midst of fertility and among groves of Palm trees. With a picturesqueness of his pen, he calls these trees their companions, *socia palmarum*. They also had a castle on a cliff, or steep rock, at Masada, not far from the Dead Sea. Hebron has been named before, as also a place of their residence.

The city of Engedi was about 30 miles S. E. from Jerusalem. It was one of the strong-holds, called Hazazon-Tamar in the days of Saul, when he persecuted David with unrelenting ferocity. Here, too, was the great cavern, where the monarch-minstrel concealed his little band of six hundred warriors, when he abridged the royal coat-tail. Numerous caves are found in the vicinity, from the prevalence of lime-stone rock, where banditti now make their dens. The hills about Engedi were formerly celebrated for the finest wines in Judea. Hebron, of ancient renown, was once called the city of Arba, where dwelt the towering, gigantic race of the Anakims—and where the bones of the patriarch Abraham were buried in the cave of Machpelah on the plain of Mamre. It lies principally on an eminence, about twenty miles S. of Jerusalem, and is to this day of some note; groves of fir trees adorn its rocky hillock, and the vine and the olive still flourish there, while some small manufactories give the appearance of life, where all the region around looks so desolate. A Christian church loomed above Abraham's burying place in the time of the Crusades; but it has vanished before the mosque and the minaret. The ruins of a primeval Jewish fortress still cast their jagged shadows over the village which lies below.

This digression, touching the home of the Essenes, it is hoped, will not be void of interest; for everything belonging to the history or geography of Palestine is dear to the Christian and to the Mason. The reader may be assured, he will find his memory refreshed by a recurrence to a map, when such localities are introduced, and especially to the very valuable map of Palestine, by our late lamented Brother Joseph W. Ingraham, of this city,—a man whose virtues and whose acquirements will be long cherished by the Fraternity.

It must be remembered that there were two sects of the Essenes; one of which, the Therapeutæ, were the more recluse and rigid in their personal discipline. The other class married and maintained families, and led a more active life than their contemplative brethren. I know not that their tenets and doctrines essentially differed. Therefore in describing their general habits and peculiarities, no distinction will be made.

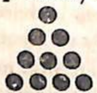
The accounts handed down to us, pertaining to the manner of living of philosophers and ascetics, for want of detail, are often very inconsistent and obscure. For instance, Philo, vol. ii, p. 260, says of the Therapeutæ, "they drink no wine, eat no flesh, their repast being only bread, salt, and hyssop." On which passage Dr. Prideaux says, "Philo seems again to hyperbolize, it being scarcely possible to support nature with such scant and meagre fare." It is well known the Essenes were formidable and fearless warriors. They must, consequently, have been strong and vigorous men, who lived on nourishing diet. There is no doubt they abstained from animal food; but from dwelling among the palm trees, they, beyond doubt, fed much on the date, and the Arabs have found dates so nutritious, that Volney in his travels remarks, that a few dates and a little sweet milk or curds and a small quantity of coarse flour or little ball of rice, form the daily meal of most of the powerful lords of the desert. Mr. Stevens observes in his travels in Palestine, that he was enabled for some weeks to endure great fatigue, night and day, on bread and milk only. It has been ascertained that flesh contains but twentyfive per cent. of nutriment, while from various kinds of vegetables, especially wheaten bread, from eighty to ninetytwo per cent. of the blood principle of the human body is derived. In a warm climate, abounding in dates, figs, olives, raisins, and varieties of farinaceous food, a flesh diet was by no means necessary. The Essenes could, therefore, adopt their system of dietetics, not only without injury, but with great benefit to their animal and intellectual life. Many of them lived to a very advanced age. They held oil in great aversion; no satisfactory reason is given. It is singular that Moses excluded pork, Pythagoras beans, and the Essenes oil in their bill of fare—perhaps the melting heat of the climate had some influence on their opinions.

The Essenes in their devotions turned to the rising sun; for this reason some have accused them of idolatry—a conclusion, indeed, too wide for the premises. They were devout worshippers according to the law of Moses, and they cherished, read and observed the holy writings with scrupulous fidelity. It should be remembered that Solomon himself, 2 Chronicles, Chap. vi., speaks of Jews abroad turning towards the Temple in their prayers; for instance, "when the heaven is shut up, and there is no rain, because they have sinned against Thee, and yet if they pray toward this place;" and the same is repeated, where turning toward Jerusalem, and toward the Temple, the prayer of the captive, is introduced. The wise prince of Israel knew how deep were the chords of memory, when touched by local reminiscences. To the pious Essene, even the sun itself was but a shadow of the light of God.

They held all things in common, despised riches, and supplied their wants under the administration of curators or stewards. They paid great attention to the solemnity of an oath and held false swearing in abhorrence. They lived in plain houses and kept the Sabbath with severity, kindling no fire for cooking on that day and assembling in synagogues, where the elders expounded the sacred writings, to which they were devoted students. In their persons, they were exceedingly neat, and fearful of soil or spot as the ermine; bathing daily in cold water, and especially before they met at the public table, where a Divine blessing was always invoked. At the festal board there was the greatest decorum. Neither noise, nor tumult, nor altercation was ever heard in their convivial meetings.

Some of them were mechanics; some agriculturists; others devoted their lives to science and contemplation. All cultivated a love of truth, obedience to the laws and a habitude of industry. Among them were men skilled in medicine, and familiarly acquainted with the virtues of herbs and plants. And there were those too, it is said, who could prophecy and foretell future events, holding intercourse with the beings of the spirit world. Dr. Prideaux tells us in Book v., Part 2, that "after the death of Malachi, the spirit of Prophecy ceased in Israel, and that henceforth they had Bath Kol, (the daughter's voice,) or daughter of a voice, in its stead, which they say was a voice from heaven." Josephus relates several instances of their predictions being verified.

They were divided into four classes, or degrees of initiation; in each of which a time of probation and progressive qualifications were necessary for admission. They were received under a solemn oath to keep sacred their tenets and never to reveal their mysteries. The noviciate, we are told, was presented with a pickaxe, a linen garment and a white dress.



The annexed figure, resembling a pyramidal pile of shot to the *exoteric* eye, was one of their emblems, connected with the oath of initiation. It is evidently Pythagorean, and must corroborate the evidence that the Essenes were derived originally from the school of Pythagoras. Such was the opinion of Calmet, Josephus, the learned Dr. Oliver, the Masonic archæologist of England, and many others.

They lived to a great age, the result of their abstemious habits producing pure blood, and salubrious humors in the system. They were educated to despise sensual pleasure, abhor slavery and endure pain. Tortured, racked and broken on the wheel, they suffered without a tear, when the Romans cruelly persecuted them because they would not reveal their secrets or blaspheme the ineffable *Name*; no, not amid the terrors and agony which preceded death—for death itself cannot be otherwise, to the good man, than a pleasing sensation. Without a tear or a groan they met their fate and were not afraid of "them who kill the body but are not able to kill the soul." They regarded them rather as the openers of the prison door to the captive.

Such is an imperfect summary of that remarkable Society, which flourished in Judea and in Egypt in the days of our Saviour, and to whom there is every reason to believe John the Baptist, whose nativity has been kept by Masons for ages, belonged, when he entered on his mission. An examination of their principles, habits of life and mysterious union, must satisfy every reflecting Brother that they formed a Lodge in the wilderness. Separate from their singular manner of living, peculiar observances and community of goods, he may trace the foot-prints of our Institution in the tenets of their profession and their doctrines of life and immortality. The Essenes were found in existence in the age of Trajan, who lived in the beginning of the second Christian century. After that we hear no more of them, *eo nomine*, by that name, but they were absorbed in the Christian Churches, as we have reason to believe and will show hereafter, when we come to the Discipline of the Secret under the early Fathers.

MASONRY IN MASSACHUSETTS.

At the recent annual communication of the Most Worshipful Grand Lodge, which was perhaps as fully attended as any similar meeting has been for years, we listened to the statements of the Brethren from the different localities, and were gratified to learn that the Institution is enjoying a high degree of moral health and prosperity. It is still onward in its course. Amid the political animosities and upheavings of the time, its benevolent and harmonious influence is felt and gratefully acknowledged among the pleasant vales and on the numerous hill-tops of our good old Commonwealth. The mistaken prejudice that the Masonic is a "secret oath-bound association for evil" has given way before the effulgent and enlightening beams of *Truth;* which is ever found clasped hand-in-hand with *Brotherly Love*, extending *Relief* to the needy, and encouragement to the unfortunate. True it is, that in the confused and jarring masses of a money-loving society, Friendship is often

> ——— ———"but a name,
> A charm that lulls to sleep,
> A shade that follows wealth or fame,
> But leaves the wretch to weep."

And it is pleasant to turn away from the contemplation of the world's heartlessness, to the warm and generous sympathies of our "mystic Brotherhood"—to enter, after the fatigues and perplexities of the day's toil, and enjoy the quiet of the Lodge-room—to give and receive the fraternal greeting—hear of the welfare of the Fraternity in its widest extent—to listen to the details of its prosperity, and to assist in the alleviation of its more unfortunate members. Is there not a pleasure, unknown to the world without, in the possession of every true Freemason? How admirably should we illustrate in these Lodge-meetings that most beautiful expression of the sweet singer of Israel—"Behold, how good and how pleasant it is for brethren to dwell together in unity: it is like the precious ointment that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garment: as the dew of Hermon, and as the dew that descended upon the mountains of Zion." Have we not realized, in our lodge-rooms, and in our fraternal associations, when cemented into a peaceful union by masonic virtues, that "the Lord commandeth his blessing" upon us? While we are permitted to repeat, with proper spirit, this solemn invocation to the genius of harmony, let us be assidious in the cultivation of its influences, not only in the precincts of the lodge, but out in the world, that the blessing of that true "life" may be more and more enjoyed.

There is abroad in the world a self-sacred spirit, and we bless God that it is fast gaining place amid the stern and heretofore unassailable strongholds of bigotry and prejudice; the spirit of Freemasonry is fast subduing, in its mild, benevolent progress, the opposition of ignorance, and the malice of envy. We have much cause for thanksgiving, that in the great work of moral as well as mental reformation, which is now going on in the world, it hath pleased the Supreme Ruler to bless the Institution with which we are connected, with such manifest signs of his approval; and as lovers of order and progress, it should not be laid to our charge, that we faint by the way, or relax our efforts to do good, and communicate of the light we have received. A consciousness of the importance of our mission should ever be impressed upon our minds; and we should remember continually that we are the under-stewards of a Great Master, by whose wisdom we are to be guided, and in whose strength we are to labor, until our work of benevolence and love upon earth shall be fully accomplished, and its beauty and excellence be admired by humanity, and approved by the great Divinity.

A.

ADVANTAGES OF MASONRY.

Our Institution has become extended to the remotest corners of this Western Hemisphere, and is erecting its altars wherever civilization has planted her footsteps. It is not intended that it should be confined to a particular country or people, but like the sun in the firmament, to shed down its cheering and invigorating power upon every land. There is room for its benign principles, yea, there is a want of their presence and influence, every where; and the sources of its power and blessings are abundant. By its secret tokens and symbols, carefully preserved among Freemasons, it has become a universal language; and by the means of this language, many and great advantages are gained by the members; and these advantages are increased at every advance of the Order. The travelling Brother finds Brothers and friends to interest him—even in foreign lands, and on the islands of the sea. They protect him in danger, watch over him in sickness, and befriend him in every trial. Men of all religions, and of all nations, become united as brethren—the children of one Father, in whom they trust. Besides the common ties of humanity, they realize that they have contracted a strong obligation to engage them to kind and friendly actions. The spirit of the fulminating priest becomes tamed, and a moral brother, though of a different persuasion, engages his attention and respect. Thus the disputes which serve to embitter life, and sour the tempers of men, are avoided—the face clad in smiles, is an index of the heart, while the common good of all, the great design of the Institution, is zealously sought. Under the influence of the principles inculcated at our altars, men become better, more moral, kind, affectionate and useful:—the social virtues are cultivated, and the safety and happiness of man increased! Who, then, is so ignorant and short-sighted as not to see that masonry *is*, and will continue to be, of great advantage to humankind? Unless discord and harmony be the same; unless vice and virtue are one; unless error and truth, and hatred and love, are alike in their results and perpetuity; then be assured, it is of incalculable advantage—for it tends to the annihilation of the former, and the cultivation of the latter. It is to be remarked, too, that Freemasonry is reconcilable to the best policy. It has a tendency to prevent the uprising of angry passion, and those partial animosities which different interests too often create. It teaches us to be faithful and true to our country—to avoid crude and turbulent measures; and to render submission to the decisions of legislative power. It is not a trifling advantage—it is no small acquisition to any community or state, to enrol in its jurisdiction a body of men who are true to the laws, and friends to humanity; promoters of moral order, active industry and harmony. Such men are invaluable members of society, and it is well for that state or empire that numbers them for its citizens or subjects.

As Masonry influences men to become thus true and useful, it commands the respect of the community, and the regard of the lover of man's welfare. Why should it not receive it? As certainly as that which is good, amiable, and useful to mankind, is deserving of regard and esteem, so certain is it that Freemasonry is worthy, and will receive it. It is the handmaid of religion; for it recommends universal benevolence, and every virtue which can endear one man to another. It is fraught with power to give to the mind the most disinterested notions—the most generous impulses; it strengthens virtue, promotes love and esteem, and binds men together, making them in the fullest sense *brothers and friends*.

Who, then, does not see that it is of great advantage to communities, states, and to individual man? And what loving heart, and upright mind, will not breathe forth a prayer for its spread among the nations?—that its influence be exerted yet more and more, until its favors shall be every where enjoyed, and the safety, the comfort and happiness, of mankind be enhanced by its power?

C.

BUNKER HILL MONUMENT.

Give me the earliest lilies of the Spring,
And purple flowers in rich profusion bring:
O'er the green spot, let fragrant memory spread
Perennial blossoms to the honored dead;
And while this Stone, by Masons laid, will tell
Where Freedom triumphed—and where Warren fell,
Its column, towering up to Heaven, shall be
Th' eternal Landmark of the brave and free!

UNIVERSALITY OF MASONRY.

BY REV. WILLIAM FLINT.

It was the boast of the Emperor Charles V., that the sun never set on his dominions. This, too, in our day, may be truly affirmed of Freemasonry,—the same in her principles and her teachings as she was a thousand years since. The bright orb of day, in his diurnal revolution, finds at each hour some hallowed spot, the home of a Mason, or the domicil of a Lodge—on which to distribute his rays of light and heat. As he leaves the ancient shores of Asia, and with them the Lodges of India and Persia and Turkey, he looks down upon other assemblies of the Brethren amid the populous cities of Europe, or cheers some solitary desciples as they greet each other in the deserts of Africa; and still continuing his course, he is welcomed by the Sons of Light in our own happy land, and in the Republics of South America. Every where may the Mason find a home and a Brother. From east to west,—from north to south,—over the whole habitable globe, wherever the wandering steps of civilized man have left their foots-prints, there have our temples been established. The lessons of Masonic lore have penetrated even into the far-off wilderness of our own west, and the red man of the soil has shared with his more enlightened Brother the mysteries of the Craft. In Europe, Lodges are to be found in the full vigor of operation in every kingdom, except Italy and Spain; and even there, though the bigotry of the Romish church and the tyranny of the rulers prevent the public exhibition of our rites, are to be found many warm and intelligent adherents of the Order. In Asia and the Islands of the ocean, it has taken deep root, and many of the natives have been and continue to be initiated. In Africa, Egypt and Algeria,—all the English and French settlements, and even in Goa, once a stronghold of the Inquisition,—the banners of Freemasonry have been unfurled. At no time since God said, "Let there be light, and there was light," has Masonry been more diffused than at the present moment—never were its boundaries more extensive, or its members more numerous. Wherever the principles of heavenly truth pour down their rays, there are they reflected from some jewel of our Order,—there are they received and cherished in the heart, and made manifest in the life of some members of our Craft.

Not in all places, indeed, as in this, does the Lodge gather its members, and proceed in its work, listening to the sound of the gavel, and responding to the lesson of charity and good will to men. Not every where, as here, do the Brethren meet with the regalia of their rank, and under the protection of a free government, keep their solemn feast dyas. Far from this;—in some lands they gather under the scowl of hostile authority, and with sentinels to hear the approach of the cowan, they deliberate upon the secrets of their union, and devise means to make them profitable in spite of the denunciations of their opponents.

Such was the case even in our own borders some twentyfive years since. Masonry, like her patron saint whose birth we now celebrate, dwelt in the wilderness, with her raiment made of camel's hair, and a leathern girdle about her loins, and her meat was locusts and wild honey. But she endured the ordeal well, and has now come up from the wilderness once more, as at this day, to put on her beautiful garments, to shake herself from the dust of obscurity, to brush her silver locks, to burnish her working tools for new service, to adorn herself with her ancient insignia, to shed her pure light on the social circle, to open the hand of charity to the needy, to wipe away the widow's tears, to hush the orphan's deep and plaintive wail, and spread the cement of Brotherly love over many hearts. The storm was indeed a furious one that drove her into the wilderness. Ambitious politicians, unprincipled demagogues, base apostates sough her ruin. Then did the rains descend, the floods came, the winds blew and beat upon our house, but it fell not, for it was founded upon a rock. A few noble spirits, unseduced by flatterers, unterrified by threats, remained firm and open in their attachment to the Order. They waited patiently till the long, dreary tempest was past, and their sojourn in the wilderness ended. That tarrying was, in truth, voluntary on their part, resulting from their choice rather to suffer wrong than to do wrong. They well knew that the excitement against Masons and Masonry was unjust, cruel, relentless and intolerant, and that they had both the legal and the moral right to continue their meetings, and defend themselves from the assaults of their adversaries; yet they chose to waive their rights and wait in silence for the returning sense, the sober second thought of the community, well knowing that great is truth and it must prevail,—that in the end a misguided and excited public will right itself, and that when the combustibles are exhausted, the fire will go out.

OPERATIVE AND SPECULATIVE MASONRY.*

In many of the Grand Lodge reports and in public addresses, there are found learned and critical disquisitions on the relations of *operative* and *speculative* Masonry. Some of these assume that the period of operative Masonry has passed; and that now we have only the speculative type of it. Your committee do not altogether like this mode of treating the subject. If we mistake not, there is danger that we shall have too much of the speculative and too little of the operative. We certainly need to apply vigorously the operative, till we clear the Masonic temple of all such rubbish as the Grand Lodge of Connecticut has noticed in the light of our "meridian splendor." Doubtless, if the moral telescope were turned and swept through the galaxy of the Grand Lodges of the Union, or through their published reports, it would be easy to apply the "common gavel" with great force, even where jewelled emblems of authority clothe a nakedness of *moral deformity unworthy of our Order.* We do not propose to cast stones certainly while reminded we live in glass houses; but we may well rejoice to see the earnestness of the overseers in many of the jurisdictions, in the inspection of their work and the application of the appropriate tests. We copy with great pleasure a page from the opening address of M. W. Archelaus M. Huse to the Grand Lodge of Tennessee.

"A Mason's love and devotedness to Masonry, can generally be measured by the amount of light and information he has attained of the objects and principles of our Order. Show me a bright Mason, and I will show you an ardent lover of the Craft. Cannot some means be devised for the more thorough instruction of our new members? The eleventh edict of this Grand Lodge does not effect the object of its passage. I would suggest that it be so amended as to require all those hereafter initiated in our Lodges, to understand, and be able to repeat the entire lecture on the first degree in Masonry, before they are permitted to pass to the second; and so of the second, before they are raised to the third. If this were done, and its spirit and letter obeyed, we would hear no more of the want of uniformity in our work, or the scarcity of workmen in our Lodges. All would understand their duty, and be willing to perform it. Whilst we may be permitted to rejoice in the restoration of our time-honored institution to public confidence and esteem, let us enjoy our prosperity with meekness. Let us not, by our deportment, furnish fuel to enkindle afresh the fires of persecution, which have so long retarded our progress; let us cultivate a spirit of forgiveness, and unite our energies with the good and wise of all classes and conditions of life, in making man happier by making them wiser.

---

*From the report of the committee on correspondence in the Grand Lodge of Maine.

"Let me, then, my Brethren, in the relation we sustain to each other, urge you to sustain or adopt some system of education that will fulfil the requirements of our whole duty—some system that will reach the requirements of our whole duty—some system that will reach the wants of all the poor and destitute children of Masons in our State; so that no Mason's child within our borders, shall be raised in ignorance. Much good has already been accomplished by union and concert of action.

"We have, or should create for ourselves, a high standard of moral action. It is but just that the world should expect our lives and conduct to conform to our profession. We ought, then, to be circumspect in our deportment. The purity of our precepts can only be manifested by our actions. 'Walk worthy, then, of the vocation wherewith you are called; cultivate among yourselves a spirit of unity, and withdraw yourselves from every Brother that walketh disorderly, and not after the traditions of the Order.' Be careful in guarding against all intemperance and excess. No wisdom, no reputation, no public honors, can secure you against the desolating influence of intemperance. This fearful vice is found in the cottage and in the palace, in the church and in the halls of legislation, and, I fear, too often, in our Lodges. It has robbed age of its support, youth and ignorance of its protection, and the domestic fireside of its peace and happiness.

"And whilst we are careful to avoid the besetting sin of drunkenness and intemperance, let us remember that we are bound to sustain from another vice, which I know is practised by some of our Brethren; I allude to the detestable and unmasonic practice of swearing by, and invoking the solemn name of our great and glorious God, on the most trifling and frivolous occasions. This vice has not one motive or inducement, in my humble opinion, to sustain the practice of it. It is practised by the vulgar, and that alone should constitute a good reason why Masons should abstain from it, if no other. But it is in direct violation of the express command of Deity himself: 'For our God is a jealous God, and will not hold him guiltless who taketh his name in vain.'

"There is one other practice indulged in by evil disposed and uninstructed

Masons, occasionally, which, though not so sinful, is, if possible, more despicable in a man or Mason; I mean the habit of slandering and envying a worthy Brother. I can find no language strong enough to express my contempt for it. It has no sanction in the teachings of Masonry, and no 'good Mason and true' will be guilty of it. The noble eagle seldom condescends to prey upon a dead carcase; it is the *flesh fly*, the vilest of his tribe, that instinctively finds, and alights upon the diseased parts of the system; so with the slanderer. He has praise for no one; Brotherly love, relief and truth have no abiding place in his bosom; but envy, hatred and malice are always cherished by him. Such a man is unworthy the name of Mason, much less the association of 'good men and true.'"

This is what we may claim as the true *operative* Masonry which our Order and this age and country greatly need. Let the master builders see to it that they "set the Craft to work and give them proper instructions" in this department of labor. We must not rest satisfied with becoming merely intelligent Masons in the emblems and ceremonies of its ancient rituals. It is not enough that we become versed in the history and jurisprudence of the Order. We must not feel that our work is done when we have perfected our organization, and settled perplexing difficulties among the workmen. There is a vital force to be imparted to all the energies which can give direction and impulse to the elevation of man and welfare of the world.

Freemasonry will prove a *splendid failure*, if it does not aid in accomplishing this work. Having the motive and opportunity to select its materials and reject what is refuse and worthless; having working tools of plastic power, with which to mould these materials and fit them for their place in the temple; having principles of art to guide us, fixed and definite as our immovable jewels; and having before us a long array of masters and teachers, whose skill and work are fitted to inspire a lofty and generous emulation, and call forth our best endeavors; we shall deserve execration, if we do not contribute something worthy of our high profession towards rearing a temple for the instruction of our common humanity—a bethel for purer worship—a Bethesda for healing the maladies which afflict our race, where the poor, the tempted, and fallen, shall find succor—the sick and sorrowing shall find the balm of Gilead, and the "good physician," as well as the good Samaritan.

But we are at the same time admonished by past experience not to neglect this higher and nobler, *practical* work of operative Masonry. The age is now eminently practical. There is everywhere prevalent scrutenizing all pretences, the searching question, "What are you doing? What results do you propose? And where are the fruits of your labor? Give us specimens of your work." These and the like challenges are to meet us at every door of the temple. If we cannot answer them honestly and without a blush, we may as well abandon our work as a failure, and "disperse into the country"—become hewers of wood and drawers of water, and no more pretend to be master builders and overseers. The instructive experience of those who were active workmen and careful watchmen, a quarter of a century ago, must not be lost upon us. We must not build the temple now with waste material—wood, hay and stubble,—unless we desire to invite and hasten the day of fire, which shall prove every man's work of what sort it is. Fiercer flames will burn than those mere bonfires kindled by a Morgan and his satelites, if we prove recreant to our high calling.

HISTORY, NATURE AND OBJECTS OF MASONRY.

BY JAMES MILLER, SCOTLAND.

It has been very generally believed that the first appearance of the Freemasons in Scotland was in connection with the building of Kilwinning Abbey; but there is no doubt that several Lodges were engaged in the erection of ecclesiastical structures of a still earlier date.

The Abbey of Kilwinning was founded in the year 1140, by Hugh de Moreville, Lord of Cunninghame, and Lord High Constable of Scotland. The builders were brought from the continent, and the Architect or Master Mason, under whose conduct they were, is said to have been well versed in the mysteries of Masonry as practised abroad, where the arts of civilization had long been more fully developed. He resided at Kilwinning, and was chosen to preside over the grand communications, and his judgment deferred to in all matters affecting the interests of the Craft.

The Kilwinning Lodge is supposed to have been one of those sent from Cologne, a city remarkable in many respects. "Founded," says an eloquent writer, "by ancient Rome, and nursed by modern Rome, owing its first existence to the mother of Nero, and its first Christianity to the mother of Constantine, it has been the seat of Pagan institutions, the arena of Christian martyrs, the stronghold of religious dominion, the patron of municipal independence, the storehouse of useful commerce, and the birthplace of elegant arts; it contains within its walls progressive specimens of every style of architecture, from the stern old church built with the stones of the ancient capitol to the trumpery facade of the Rathhaus, calling itself modern Greek. It has been the home of Albertus Magnus the magician, the abode of Thomas Aquinas the saint, the tomb of Duns Scotus, and the resort of Petrarch. It has waged its own war, coined its own mark, and fixed its own measure. Kings from the far west have come to worship at the shrine of the kings from the far east. It developed a school of architecture, whose recommendation the world over was that they came from Cologne, and a school of artists of whom all that is known is, that they belonged to Cologne."

It contains at present one of the noblest cathedrals ever conceived—designed in the purest and most perfect style of the Christian pointed architecture, and dedicated to the three kings of the east, Melchior, Balthazar, and Caspar, who, under the guidance of the miraculous star, according to monkish tradition, came to do homage at the manger cradle of our Saviour.

Among the Scottish religious houses at which the Freemasons must have been at work before the monastery at Kilwinning was begun, are a cathedral at Glasgow, founded in 1115, and Kelso Abbey, 1128. It was from Kelso that the monks were brought to form the religious establishments both at Kilwinning and Aberbrothock.

Among recent Masonic events not the least interesting is the recognition of the claims of the Lodge of Glasgow, St. John, as one of the oldest Lodges in Scotland, and the high place in consequence assigned to it, namely, 3 bis, taking place between the ancient Lodge, Perth and Scone, and the more modern Glasgow Kilwinning, No. 4.

The Lodge of Glasgow is in possession of a charter said to have been granted to them by Malcom III. surnamed Cean-More, or Great head, who, on his return from his hospitable refuge at the court of England in the year 1057, was proclaimed King of Scotland on the Stone of Destiny, at the Royal City of Scone, on the 25th day of April, the festival of St. Mark.

The genuineness of the document has, indeed been called in question, although its authenticity has not been denied; that is to say, it is regarded as a royal charter, conveying all the powers and privileges it professes to do, but its reference to Malcom Canmore, and the year 1057, is supposed to be a mistake, from intrinsic evidence furnished by the form and dimensions of the parchment. The proofs, however, of the real antiquity of the Glasgow St. John's Lodge, and the identity of the ancient with the modern one, has been fully ascertained, and acknowledged by competent authority.

When the Grand Lodge of Scotland was constituted in its present form, in the year 1736, the Lodge of Edinburgh, Mary's Chapel, was placed at the head of the roll as number one, and the Kilwinning next to it as number two. About seven years afterwards the Brethren of Kilwinning reclaimed against this arrangement, maintaining that, as the "Mother Lodge of Scotland," it was entitled to the first place on the Grand Roll, and to take precedence of all the other Scottish Lodges.

The Grand Lodge, however, decreed that "although it was well known and universally admitted that Kilwinning was the birth-place of Scottish Masonry, they had not produced any documents to show that they were the oldest Lodge in Scotland, or to establish their identity with the supposed Mother Lodge, and that the Mary's Chapel, who had shown authentic documents, reaching as far back as 1598, had an undoubted right to retain the position and rank which had been assigned to it."

Resenting this conclusion, the Kilwinning broke off from the Grand Lodge, and asserted an independent right, in virtue of its traditional antiquity, to grant charters of erection to subordinate Lodges; nor is it very many years since this difference was arranged, and the title of Mother Kilwinning, with rank next to the Grand Lodge, conceded for the sake of Masonic harmony.

The migratory habits of the early Freemasons renders it extremely difficult to establish an absolute identity between the ancient and modern Lodges.

The Mary's Chapel is undoubtedly a very ancient Lodge. According to tradition, they built Kelso Abbey, founded as I have already said, in the year 1128. The ruins of this abbey still present a very interesting and instructive specimen of architecture, wherein the Norman or Romanesque style predominates, with a mixture of the early pointed, whose characteristic is the lancet arch, and narrow splayed window.

The Lodge, Mary's Chapel, also built the first Abbey of Melross, erected in the time of King David of pious memory. It afterwards travelled northward and settled in Edinburgh towards the close of the fifteenth century, when formed one of the incorporated trades of that city.

The charter of the ancient Lodge Perth and Scone number three, gives us to wit as follows:—In the name of God. Amen. To all and sundrie persons whome these presents doe belong. Witt ye us the persons under-subscrjbend, Masters, Freemen, and Fellow Crafts Masones, resident within the Brugh of Perth. That wheir for sameikle as we and our predecessors have and haid from the Temple of Temples building on this earth, ane uniform communitie and union throughout the whole world, from which Temple proceeded one in Kilwinning in this our nation of Scotland. And from that of Kilwinning many more within this kingdome, of which proceeded the Abbacie and Lodge of Scone, built by men of art and architecture, wheir they placed that Lodge as the second Lodge within this nation, whis is now past memorie of many generations, and was up held be the Kings of Scotland, for tyme both at Scone and the decyed citie of Bertha, when it stood, and now at Perth, haid Brugh of the Sheriffdom thereof to this verie day, (24th December, 1658), which is now four hundredth three score and fyve yeirs since or thereby, and during that ilk space the saide Masters, Freemen, and Fellow Crafts, inhabitants within the said Brugh of Perth, were always able within themselves to maintyne their first liberties, and are yet willing to do the same, as the Masters, Freemen, and Fellow Crafts did formerly, whose names we know not. But to our record and knowledge of our predecessors, there cam one from the north countrie named John Mylne, ane Masone, a man weill experted in his calling, who entered himself both Freeman and Burges of this Brugh, who, in proces of tyme, by reason of his skill and art, was preferred to be the King's Majestie's Mr. Mason, and Master of the said Lodge of Scone; and his son, John Mylne, being after his father's deceise preferred to the said office, and Master of the said Lodge, in the reign of his Majestie King James the Sixth, of blessed memorie, who by the said Second John Mylne, was by the King's own desire, entered Freeman Mason and Fellow Craft, and during all his lyfe time he mantyned the same as ane Member of the Lodge of Scone; so that this Lodge is the most famous Lodge (iff weal ordered) within this kyngdom, of which name Mylne there hath continued several generations Masters of the said Lodge of Scone, till the one thousand six hundred and fiftyseven years, at the qlk tyme the last Mr. Mylne, being Master of the Lodge of Scone, deceased," &c.

During the earlier period of Scottish history Scone was a place of very considerable importance. Elevated to the dignity of a royal city, so early as the year 909, it was the scene of the coronation ceremony of all our Scottish monarchs, until near the end of the fifteenth century. James the Fourth was the last of the Scottish kings who was crowned there, and the ceremonial took place on the 26th of June, 1488. It was at one time the practice immediately after the coronation ceremony to inaugurate the king on a remarkable stone, called the "Stone of Destiny," which stood before the holy rood in the ancient abbey. But during the reign of Baliol, under the alleged suzerainty of Edward the First, that monarch caused the Stone of Destiny to be removed to Westminster, as a visible token that the independence of Scotland had also departed, where, though its remission was specially stipulated for in several treaties, it has ever since remained, and now forms part of Edward the Confessor's chair, still used in the coronation ceremonial of our British monarchs.

The policy of Edward in this matter has provoked a comparison with that of the Trojans in admitting the treacherous horse within the walls of Troy; for the Stone of Destiny had a prophecy associated with it, to the effect, that in whatever land it should remain, there would a Scotchman, or one of Scottish race, sit upon the throne.

"Ni fallat fatum Scoti quo-cunque locatum
Invenient lapidem, regnare tenentur ibidem."

And the prophecy was by many supposed to be fulfilled in the succession of James the Sixth, on the death of the virgin queen.

A magnificent abbey, whose wall is said to have enclosed twelve acres of ground, was founded at Scone in the year 1115, and was with other religious houses there, burnt to the ground on the 27th of June, 1559, by a furious mob who came from Dundee for the purpose, excited it is said by the preaching of Knox, who, however, according to some authorities, was by no means gratified by that expression of zeal.

About the year 1628, the Masons of Scotland drew up a charter in favor of Sir William St. Clair and his heirs male, barons of Rosslyn, to be Grand Master Mason, in consequence of a royal charter to the same effect, with other valuable documents, having been "consumet and burnt in ane flame of fire within the castle of Rosling"—the date of the accident is obliterated. I refer to this charter here as an interesting record of the more prominent Lodges in Scotland at that time: their authentications stand in the terms, and order, following:—

THE LUDGE OF EDINBURGH.

William Wallace, decon: John Watt, Thomas Patterson.

THE LUDGE OF GLASGOW.

John Boyd, deakin; Rot. Boyd, ane of the mestres.

* * * * * * * *

Hew Douok, deikon of the measounes and vrichtis of Ayre, and George Liddell, deacan of quarimen and nov quarter master.

THE LUDGE OF STIRLING.

John Thomsone, James Rind.

THE LUDGE OF DUNFERMLING.

Robert Alisone, one of the Masters of Dunfermling.

THE LUDGE OF * * *

THE LUDGE OF DUNDEE.

Robert Strachoune, Master.

Robert Johnston, Mr. of (—); David Mesone, Mr. of (—).

Thomas Fleming, Wardane in Edinburg, and Hugh Forrest, with our hands att the pen, led by the notar under sub. for us at our command, because we cannot wryt.—A. Hay, notarius asseruit.

Robert Caldwell in Glasgow, with my hand att the pen, led by the notar under subscrywand for me, because I cannot writt myself.—J. Henrysone, notarius asseruit.

I John Serveite, Mr. of ye Craftes in Stirling, with my hand att the pen, led by the notar under subscryvand for me, because I cannot writt.—J. Henrysone, notarius asseruit.

I John Burne, ane of the Mris. of Dumfermling, with my hand att the pen, led by the noter under subscryvand for me at my command, because I cannot writ myself.—J. Henrysone, notarius asseruit.

David Robertson, ane of ye Mesteirs, Andrew Nelsone, Master, and Thomas Nelsone, Varden of the sed Lodge of Sant Androis, Andrew Wast and David Quhyit, Maisteris in Dundee, with our hands att the pen, led by the notar under subscry and att our commands, because we cannot writt.—Thomas Robertson, notarius asseruit.

The Lodge of Dundee here mentioned, is in all likelihood the "Ancient Operative," now standing number fortyseven on the Grand Roll. This Lodge asserts a traditional antiquity of more than a thousand years on the evidence of certain ancient pieces of Masonry, such as Nicholas Fort, and the steeple of said town. In these hypercitical days, however, I doubt whether the architectural evidences would be admitted as quite conclusive of the antiquity asserted. They also claim as one of their ancient Masters, David, Earl of Huntingdon, to whom is ascribed the erection of a fine old cathedral, which latterly furnished accommodation for four several congregations. Three of these included churches were destroyed by fire in the year 1841.

[To be concluded next month.]

WASHINGTON AND SECRET SOCIETIES.

Mr. E. M. M. Clarke, of Rushville, Illinois, publishes in the "Schuyler Democrat," at that place, a letter in vindication of the Masonic Fraternity against the indiscriminate and unjust denunciations to which reference is made in the opening article of the present number of this Magazine, on the subject of secret societies. A copy has been forwarded to us for publication. It is, however, in some of its parts, too political for our purpose. With parties and political organizations we, as conductors of a Masonic periodical, have nothing to do. We are willing they should all stand or fall on their own merits. We merely claim that Masonry shall not be identified with them, or made to suffer for their real or supposed misdoings, or dangerous tendencies. We extract from the letter of Mr. Clark, as follows:—

> "Happening in conversation with some acquaintances a short time since respecting secret political organizations, I observed, that the Father of our country, the venerated Washington, had most earnestly and emphatically warned his countrymen against associations of that nature. One of the gentlemen took umbrage at my remark and said: "You, sir, are one of the last men from whom I could expect such a speech. Do not you belong to a secret society, and have you not disregarded his solemn warning? Times are altered, sir; things are different now from what they were then." I replied, "don't be quite so confident, if you please; his warning was confined to secret political societies. Nothing was farther from his thoughts than to disparage or condemn the Masonic society. You forget, perhaps, that he was a Freemason—an honored member of the fraternity?" "Well, sir," said he, "I know nothing about that: he may have been a Mason for aught I care. He might have been initiated, as it's called, when a young man, as thousands are, who are no better than myself or any body else. You Masons are very fond of bragging of any great or good man who happens to have been a Mason, but you don't tell us of the bad ones. That is one of the secrets, I suppose. You claim pretty much all of the great men in the revolution, do you not?" I answered that I had never had the slightest reason for supposing that the fraternity ever did claim any man, great, good, or otherwise, as a Mason, who was not one; that the biographies of our revolutionary fathers showed that many of them were Freemasons; that no less than fiftytwo of that glorious band of fiftysix who signed the Declaration of Independence, and pledged "their lives, fortunes, and sacred honor," for its maintenance, were Freemasons; that a large number of the most prominent and most distinguished officers of the revolutionary army, general and subaltern, were Free-masons,—Gen. Putnam was one, Gen. Wooster another, Gen. La Fayette, also, and Warren, the lamented Warren, a Major General of our army, who poured out his heart's blood at the battle of Bunker Hill, was at that very time Grand Master of Masons throughout North America; which office he honorably filled to the entire satisfaction of the whole fraternity;—that Benjamin Franklin, a man not only great and good, but universally acknowledged as "the benefactor of man," a Statesman whose services were of incalculable value in our struggle for independence, also was a Freemason, and the Master of the first Lodge established in Pennsylvania, in the year A. D. 1734, and enthusiastically pursued his Masonic labors to the close of his long life; that Masonry truthfully claims always to have had great men, enlightened statesmen, good men, and the best of men, who by their active labors as Masons, proved that they loved her, and fondly cherished and supported her beneficent principles;—that there was probably not one Lodge among the many thousands in our extended confederacy of independent sovereignties, that had not among its members one or more ministers of the Gospel and very many church members; that there were Bishops and Priests, Presbyters and Presiding Elders, Lay Preachers and humble Parsons, in short, Ecclesiastics of every Christian denomination, I believed, excepting of the Romish Church—a church that presumptuously arrogates the title of "Catholic Church," and which alone among the churches has ever been the bitter and unrelenting foe and persecutor of the time-honored fraternity; that devout, man-loving, God-fearing, Christian ministers, of great goodness, profound learning, acknowledged piety and extensive usefulness, have ever been found among the chaplains and Grand chaplains of the fraternity. And, I added, to believe, sir, that the noble and true-hearted Washington, the greatest and best of men, whose caution, prudence and sagacity, were as conspicuous as his goodness, could raise a voice of warning, even if he was ignorant of Freemasonry, against that institution, when he knew that it embraced among its votaries so many great and good men to whom he was ardently attached, would evince a degree of credulity which I am unwilling to believe that you can possess. He tartly replied, "I can't help what you are willing or unwilling to believe. I know that I have heard it said repeatedly that Washington did condemn all secret societies, and I never heard it contradicted before, and besides I feel quite sure that I have read it in his life." I contented myself with the calm rejoinder, "you are mistaken, sir. It was in his farewell address that he warned us against secret political societies, and not, as you imagine, against all secret societies. If you will give yourself the trouble of reading that precious document, you will find that I am right in this, though I may be wrong in supposing *he* was a Freemason." We thereupon parted, feeling, perhaps, not very charitably towards each other.
>
> I soon entered upon an investigation of the matter about which I had doubtingly expressed myself, and found that Washington had not only been initiated into the mystery of Masonry, but had continued all his life an active Lodge member; that he accepted "with pride and gratitude" the honors of Masonry. And when he received the dread summons of our Supreme Grand Master to the All Perfect Lodge above, he was a member of a Lodge of Ancient, Free and Accepted Masons, in the State of Virginia. No man of ordinary discernment, no man professing common decency, could so far outrage the feelings of American citizens, and of good men of all countries, as to pretend that such a being as Washington, whose moral courage, magnanimity, and virtue in its broadest acceptation, were never surpassed by mortal man, would have been guilty of the paltry meanness of duplicity and hypocrisy, by extending his powerful influence to an institution un-

worthy of his support. But we are not left to conjecture from his actions what were his opinions of the Masonic Society. Upon his retirement from the office of President of the United States, in replying to an address of the G. Lodge of Massachusetts, regretting his withdrawal from the public councils of the Union, he gratefully acknowledged the pleasure and satisfaction he derived from the unequivocal proofs he continually received of the approbation of his countrymen, declared that among them "not the least grateful and pleasing to his feelings" was the approbation of that body, and said, "my attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and interest of the craft."

And on another occasion, in a letter to the same Grand Lodge, returning his thanks for the honor which he thought they had conferred upon him, by dedicating to him their revised book of Constitutions, he assures them that he feels "all those emotions of gratitude which their affectionate epistle was calculated to inspire," and fervently expresses the wish "that the conduct of every member of the Fraternity would manifest the principles of the Society," and thus "tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race." And in the same letter he emphatically declares that the principles of the Society "are founded in the immutable laws of Truth and Justice."

I afterwards turned to the Farewell Address of the immortal Father of our country, and found that my recollection of it was perfectly correct. The solemn warning in that invaluable legacy to his countrymen, is confined to political societies or associations.

TRIBUTE OF RESPECT.

At a meeting of South Carolina Encampment, No. 1, of Knights Templars and the Appendant Orders, holden at their Asylum, Masonic Hall, on Friday, November, 1854, the following Preamble and Resolutions were unanimously adopted:—

To one who has not been intimately imbued with the true spirit of our Order—who has not carefully studied its symbolic character, and directed his attention to the objects of its teachings, in the development of those great lessons of religion, the existence of God, the resurrection of the dead and the immortality of the soul—to such an one the doctrine that our whole ritual is but a type and emblem of the ritual life—that birth and youth, manhood, old age and death—are all symbolically signified in the ceremonies through which the initiate passes in the several degrees which make up our cycle of perfection—must, on its first enunciation, be productive of equal doubt and surprize. But such is the truth, and in none of the divisions of our widely extended Order, except, perhaps, the Master's Degree, is this typification of life and death so manifest as in that of Templarism. Here, indeed, the pilgrim passes through the warfare of life, its struggles with disease and want, with penury and neglect, and yet withal with its manly hopefulness of success. Here, indeed, is depicted the penitence for wrong doing, the stern resolution of amendment, the healthful meditations on mortality, the yearnings for an influx of the Divine Spirit; and here, indeed, is the sepulchre, the last earthly house of our earthly part, visited as the antitype of that visit which we must all pay in truthful reality, when "the dust shall return to the earth as it was, and the spirit shall return unto God who gave it"

To reflections such as these, melancholy as they may be, we are invited by the remembrance that during the past year, *five* members of our Encampment have departed forever from among us. *Five lights* have, in that eventful period, been extinguished on our *delta*. *Five pilgrim warriors* have ended their earthly fight, and gained, as we trust, through the captain of our salvation, the promised victory over death and the grave. *Five Templars* have made, for the last time, their visit to the *sepulchre*, and now rest from all their labors in the *asylum* prepared for the good and true.

First in this melancholy catalogue of the departed, is our late Grand Commander, Sir HENRY H. BAKER, to name whom is enough to renew our grief for his untimely departure, and to revive all our fond recollections of his many virtues, his chivalric character, and his knightly courtesy.

We were next, after a brief interval, called to lament the death of Sir E. C. COUNCELL, one of the original members of this Encampment, and one whose retiring disposition and unobtrusive manners had modestly withheld him from occupying any important station in our body, but whose numerous friends had, in that very modesty and unobtrusiveness found much material for their affection.

The epidemic which raged in our devoted city during the past summer, and whose visitation brought the seal of affliction to so many homes, did not pass harmlessly by our little family. Its unerring and fatal dart was thrown into our midst, and Sir Knights F. MEHRTENS and A. W. TROU, were its victims. Punctual in their attendance and faithful to their duties, we owe, and involuntarily pay the tribute of a Fraternal sigh to their memory.

Lastly—when the year so marked by sorrow and affliction had nearly closed, we were called to attend one more companion to his final resting place. Sir JAMES C. NORRIS, after a brief illness, was summoned to his last account. Honored by the Fraternity with the gift of its highest office, he at one time presided over the deliberations of the Craft as Grand Master of the State, and after his retirement from that elevated position, he still continued to exhibit unfaltering devotion and unabated attachment to our institution.

In view of the losses we have thus sustained, it becomes us as Masons, as Knights and as Christians, to express, on the earliest occasion that has been presented, our love for the memory of the departed, and our resignation to the will of Him who commanded their departure. Therefore

Resolved, That while as members of this Encampment we deplore, with unaffected sorrow, the decease of Sir Knights H. H. BAKER, E. C. COUNCELL, F. MEHRTENS, A. W. TROU and J. C. NORRIS, we reverently bow to the will thus expressed of our Eternal Grand Master, and fondly cherish the hope that we are not separated forever, but that we shall once more meet in that celestial asylum prepared by our blessed Redeemer, for those who have fought the good fight of fath, where our lights will be reillumined, never again to be extinguished.

Resolved, That, as a token of our sorrow, this asylum be clothed in mourning at our next meeting, and that a blank page in our book of records be devoted to the inscription of the name, Masonic rank and time of death of each of our departed companions.

Resolved, That this preamble and these resolutions be published in the Masonic Miscellany, Moore's Magazine and the Charleston Courier, and be communicated by our Recorder to the families of the deceased, with the expression of our profound sympathy for the loss they have sustained.

By order, SAMUEL J. HULL, *Recorder.*

MASONRY IN CANADA WEST.

We have before us the proceedings of the Provincial Grand Lodge of Canada West, from May, 1853, to Oct., 1854, inclusive. The subject of an extension of the powers of the Provincial Grand Lodge was fully considered at the communication in May, 1854, and the following memorial to the Grand Lodge of England was unanimously adopted :

"*To the Right Honorable* Thomas Dundas, *Baron Dundas, of Aske, in the County of York, Earl of Zetland, &c., &c., the Most Worshipful Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of England.*

"The Petition of the Provincial Grand Lodge of Free and Accepted Masons of Canada West, under the jurisdiction of the United Grand Lodge of England, humbly and fraternally

"Sheweth—

"That your Petitioners entertain towards the United Grand Lodge of England, the most fraternal feelings of gratitude, respect and esteem ; and it is their ardent desire to cultivate and promote those feelings of brotherhood, to advance the interest and establish on the firmest basis the genuine character or Masonry in this Province.

"That the first patent to call and establish a Provincial Grand Lodge in Canada West (then Upper Canada) was granted on the 7th day of March, A. L. 5792, by the Grand Lodge of England—of which his Grace the Duke of Athol was Grand Master—to the Right Worshipful Brother William Jarvis ; that upon the death of that R. W. Brother, no successor being appointed by the M. W. the Grand Master, dissensions had arisen in this Province among the Fraternity, and continued for many years, without a local governing power to restrain or check them. This was in a very great measure remedied by the appointment of Simon McGillavry, Esq., as Provincial Grand Master, who, on the 23d September, 1822, opened, by virtue of his patent from the United Grand Lodge of England, a Provincial Grand Lodge at the city of Toronto. On his death the Provincial Grand Lodge fell into abeyance, and no Provincial Grand Lodge was thereafter formed until A. L. 5845, when a patent was issued to the R. W. Brother Sir Allen N. Macnab, under which this Provincial Grand Lodge is held.

"That the spread of the time-honored institution of Freemasonry in this Province has been of a somewhat encouraging character, but upon the whole of a less cheering nature than the progress of Canada West, in intelligence, wealth and population, might have warranted your Petitioners in anticipating.

"Among the emigration from the United Kingdom of G. Britain and Ireland into Canada, there is a considerable number of indigent Brethren, who, on their arrival, seek relief from the Lodges here. The benevolent funds are thus drained ; and your Petitioners have no funds (without taxing the Brethren to an extent which would be far from prudent) which would enable the Masons of Canada West to raise any institution for the benefit of decayed and indigent worthy Brethren, or of the widows and orphans of Masons, and thereby follow the noble example set by our parent, the United Grand Lodge of England. This want can be in a very great measure supplied by retaining in this Province not only the Fund of Benevolence which the Grand Lodge has already so generously granted, but also all Fees for Registration, Grand Lodge Certificates, and Lodge Warrants.

"Therefore, as conducive to that end, and with a view of carrying out one of the primary objects of Masonry—that of being more extensively serviceable to our fellow-creatures—and as the sure means of spreading and cementing the interests of Masonry throughout the wide extent of this fast-growing Province,—your petitioners submit that the Constitutions of the United G. Lodge of England, as far as they relate to District G. Lodges in the Colonies, should be altered as to allow the Lodges of Canada West in Provincial Grand Lodge assembled annually to elect their Provincial Grand Master, to control the working and operations of the craft, and, through their Provincial Grand Master, to grant not only Warrants to Private Lodges, but, if necessary, to form Provincial or County Grand Lodges in this Province,—the United Grand Lodge of England still retaining and exercising a superior and governing power and jurisdiction over the Craft in this Province. Your Petitioners take this course, viewing the period not far distant when every County in Canada West will have its Provincial or County Grand Lodge.

"Should this the prayer of our petition be granted, there is every reason to believe that the many Lodges in this Province, working under the Grand Lodges of Scotland and Ireland, would unite with this our Provincial Grand Lodge of Canada West ; and your petitioners submit that the influence of the United Grand Lodge of England might happily be exerted in inducing those G. Lodges not to grant or issue any more Warrants to Lodges in Canada West, so that ere long the whole Craft in this Province may be united and cemented into one harmonious whole under the Provincial Grand Lodge of Canada West.

"And your Petitioners, as in duty bound, will ever pray."

At the meeting in Oct. following, Bro. Tully, P. S. W., gave notice that, at the next annual communication, he should " move that a petition be forwarded to the Most Worshipful the Grand Lodge of England, requesting that the subordinate Lodges of this Province (Canada West) be permitted to form themselves into an *Independent G. Lodge*, with full powers to elect their own Grand Master, and other high officers, and to exercise all the privileges appertaining to a Grand Lodge." But we do not find that the resolution was offered, as promised.

A special communication of the Grand Lodge was called at Toronto, in April last, for the purpose of laying the corner stone of the Mechanics' Institute, at that place. The following interesting addresses were made on the occasion :

"*To* Thomas G. Ridout, Esq., *Deputy Provincial Grand Master of the Free and Accepted Masons of Canada West :*

"Sir,—We, the President, Vice President and Members, of the Toronto Mechanics' Institute, beg to express the great gratification we experience in welcoming you, and the Ancient and Honourable Fraternity over which you so worthily preside, to a participation in a ceremonial commending itself, we trust, to the favorable interest of all classes of the community.

"In soliciting from you, in your official capacity of Deputy Provincial Grand Master of the Free and Accepted Masons of Canada West, the favor of your assistance in laying the chief corner stone of the new Hall of our Institute, we feel that, though much indebted to you for your co-operation, we are not engaging you in a service unworthy of the exalted position you occupy in that Fraternity.

"This Institution, established and incorporated for promoting the education of the people, and for the provision of sound instruction and rational amusement, has, we are happy to believe, commended itself to the warm sympathy and zealous support of our fellow-citizens.

"Containing within itself the elements of increased usefulness, we confidently anticipate that when the work shall have been completed, which will this day be so auspiciously commenced by yourself, a still brighter and more useful sphere will be opened to it, while we trust that the edifice itself will not be unworthy of the object it is designed to serve, or of the city in which it is placed.

"Deeply sensible of the generous liberality with which our efforts have been supported by our fellow-citizens, we are, by it, stimulated to renewed exertions, in the hope that our Institution may grow in usefulness, and gradually so exalt and extend its beneficial influence as to gather around it and secure the increased confidence and respect of the community.

"We now beg you to accompany us to the New Hall, and lay its chief corner stone, and we assure you and the fraternity by whom you are attended, that the remembrance of the ceremony thus entrusted to you will long be cherished by us with feelings of pleasure and gratification, as the commencement of a new era in the history of an Institution in whose success they, as well as we, are deeply interested."

This address having been read by the President of the Mechanics' Institute, the R. W. Deputy Grand Master was pleased to make the following reply:

"*To the President, Vice President and Members, of the Mechanics' Institute of the city of Toronto:*

"GENTLEMEN,—In the name and on behalf of the Ancient Fraternity of Free and Accepted Masons now assembled, I have the honor, as their representative, to return you our sincere thanks for your very handsome address, and to assure you that we accept with great pleasure your invitation to lay with Masonic ceremonies the foundation stone of the new Hall which you are about to erect for the public uses of your Institute, and this we will endeavor to do, as Masons have done in all ages before us, on similar public occasions; and we pray God that it may prosper, and become a building for good men and for good deeds, and so serve every purpose for which it is intended.

"Having been for many years associated with your Institution, and having had the honor to hold its highest office, I feel doubly interested in the events of this auspicious day, and rejoice with you in the rapid rise and present prosperity of a society whose labors have so much tended to the diffusion of useful knowledge and rational amusement amongst the inhabitants of the city.

"My mind is also led back from this splendid scene to the olden time, when, as a boy five years of age, I first beheld this place. What did I then see? Not stately edifices, princely mansions and thronged streets, and all the busy signs of commerce on the great scale now exhibited; but the primeval forest covering the land and waving its lofty head, unbroken from the far north, east and west, down to these shores; the solitary winding foot-path through the woods from one log cabin to the other was our only road; streets there were none No farmer was seen with his grain-loaded wagon in those days, for the country was untilled and uninhabited save by the roving Indian. Yet we despaired not, but looked through a long and distant vista with hopeful eyes for better times; and these have surely come, as this day witnesses. Such is a short but faithful picture of this city at its first settlement in the year 1797; and who can tell or foresee what it will be at the end of the present century? It therefore remains for us to pray that the all-bounteous Author of nature will be pleased to preside over and prosper it, and to preserve it from ruin and decay to the latest posterity."

The procession than moved to the site of the intended building, the foundation stone of which was laid by the R. W. Deputy Grand Master, with the accustomed ceremonies.

ORGANIZATION
OF THE
GRAND LODGE OF MASSACHUSETTS,
FOR THE YEAR 1855.

M. W. Winslow Lewis, M. D., Boston, G. M.
R. W. Abraham Low, M. D., Bridgewater, D. G. M.
" Hon. William C. Plunkett, of Adams, S. G. W.
" Samuel K. Hutchinson, Esq., Lowell, J. G. W.
" Hon. Thomas Tolman, Boston, G. Treasurer.
" Charles W. Moore, R. G. Secretary.

"	John H. Sheppard,	Boston,	C. G. Sec.
W.	Rev. Joseph H. Clinch,	Boston,	G. Chaplains.
"	Rev. William Alger,	Roxbury,	
"	Charles R. Train,	Framingham,	G. Marshal.
"	Charles Robbins,	Boston,	S. G. D.
"	Levi Rawson, M. D.,	Farnumsville,	J. G. D.
"	Benjamin Stevens,	Boston,	G. Stewards.
"	John P. Ober,	"	
"	John McClelland,	"	
"	Marshall Lincoln,	Hingham,	
"	William D. Coolidge,	Boston,	G. S. B.
"	A. S. Beaman,	Fitchburg,	G. Purs.
"	Thomas Restieaux,	Boston,	
"	William C. Martin,	"	G. Lec.
"	Israel F. Crafts,	East Boston,	
Bro.	Irving I. Harwood,	Boston,	G. Organist.
"	Samuel H Gregory,	"	G. Chorister.
"	Jacob Phelps,	"	G. Tyler.

Committee of Finance.—R. W. Dan'l Harwood, Wm. Parkman, Samuel P. Oliver.

Trustees Grand Charity Fund.—M. W. Winslow Lewis, *President*, R. W. Simon W. Robinson, *Treasurer*, Thomas Tolman, *Secretary*, Edward A. Raymond, John J. Loring, Rev. George M. Randall, John B. Hammatt, Abraham T. Low, William C. Plunkett, Samuel K. Hutchinson, Charles W. Moore.

Trustees Masonic Temple.—R. W. Edward A. Raymond, *President*, Simon W. Robinson, *Treasurer*, Charles W. Moore, *Secretary*, John J. Loring, Enoch Hobart, Gardner Greenleaf, William Eaton, John Hews, Lucius R. Paige.

Library Committee.—Winslow Lewis, George M. Randall, Chas. W. Moore.

Committee on Charity—Rev. E. M. P. Wells, Robert Keith, Peter Wainwright.

DISTRICT DEPUTY GRAND MASTERS.

1st	District,	Henry G. Clark, M. D., Boston.
2d	"	Isaac P. Seavy, Newburyport.
3d	"	Peter Lawson, Lowell,
4th	"	Jonathan Greenwood, Framingham.
5th	"	Rev. Albert Case, Hingham.
6th	"	Horace Chenery, Worcester.
7th	"	Lucien B. Keith, North Bridgewater.
8th	"	Sylvester Baxter, Hyannis.
9th	"	Franklin Weston, Dalton.
10th	"	Charles Mattoon, Greenfield
		Benj. Brown, Special Deputy for Nantucket.

District Grand Lecturers.—Wm. C. Martin, Boston, No. 1. For the remaining Districts, the D. D. Grand Masters.

GRAND LODGE OF MAINE.

THIS Grand Lodge held its annual communication the current year, at Portland, on the 14th May last. Fortyeight lodges were represented, and there was a good attendance of grand officers and members. The Most Worshipful Grand Master, **FREEMAN BRADFORD**, Esq., opened the session in an exceedingly neat and appropriate address, which we transfer to our pages entire, as follows:

EXORDIUM.

"We have again assembled around our Masonic altar, and, agreeably to the provision of our constitution, have met to counsel with one another, and to legislate for the general welfare of the craft within our jurisdiction. We have invoked the Divine blessing upon our labors—that peace and harmony may prevail among us, and that a unity of sentiment and kindly feeling may characterize our intercourse as Masons. May this our offering and our prayer be accepted and heard by Him, from whom cometh wisdom to direct, and strength to support. We have abundant cause of gratitude to that Divine Providence who has watched over and prospered our beneficent institution in every part of the civilized world, and who has preserved *us* thus far in the journey of life. But yet we are continually reminded that we are mortal. Death, the great leveller, has been in our midst, and has stricken down many whom we have long known and honored. Whilst the aged of our Order are receding from the stage of time, we are revived and rejoiced in beholding a vast and goodly number of young and ardent votaries pressing onward to gain admission to our mystic circle, and uniting themselves with us in works of charity and brotherly love.

THE ORDER IN THE STATE.

"Within our own jurisdiction, Masonry is not only rapidly advancing, but has taken an elevated position. The great body of the fraternity are actuated by the noblest impulses, and are awakened to new convictions of Masonic duties and obligations. Decayed Lodges have been aroused from the lethargy of years, to vigorous action, and a spirit of enlightened inquiry marks our onward progress. Nothing has occurred within the past year, to my knowledge, to disturb that universal peace and harmony which ought to characterize our noble Order, within this jurisdiction.

UNIFORMITY OF WORK.

"An important subject has been before this Grand Lodge, for the past two years. I shall at once be understood as alluding to a uniformity of working and lectures throughout our jurisdiction. At your annual communication in 1852, the work and lectures in the first and second degrees, as reported and exemplified by your committee, after some few amendments, were confirmed by the Grand Lodge, and the consideration of the third degree was postponed until its then next communication. Owing to the press of other matters at our last session, no action was taken on the subject, and thus our subordinates are left to work without any express sanction upon the third degree. I deem the subject matter of paramount importance, and if the individual members will direct their efforts to contrive, strengthen, and adorn, the structure commenced, will be speedily and harmoniously completed. Let every brother present his material, wrought and perfected with his utmost skill, and sure I am that but a small portion will be rejected as unfit for use.

FEES FOR INITIATION.

"A proposition will come before you at the present session, relative to an amendment of the constitution. This amendment contemplates the reduction of fees for initiation, now payable by subordinate Lodges to the Grand Lodge, one-half. Our act of incorporation contemplates the establishment of a permanent fund, the avails of which are to be distributed to the relief of the distressed and destitute. In addition to these, our benevolence can be most worthily bestowed on such Lodges as have lost their all by fire and other casualties. The funded property of the Grand Lodge has not yet reached a tenth part of what our act of incorporation authorizes, and that, too, after an existence of thirtyfour years, during which period about one-half of the Lodges under our jurisdiction have received their charters. Our Grand Lodge expenses are yearly increasing, and may not the apprehension be well founded, that in taking from her means so large a portion as the amendment contemplates, we render her powerless for doing good?

DISPENSATIONS, ETC.

"On the tenth of May, 1853, I granted a dispensation to certain brethren to form and open a Lodge at Plymouth, Penobscot County, by the name of Plymouth Lodge. The application was accompanied by the requisite recommendation of the nearest Lodge and the approval of the District Deputy Grand Master, and the dispensation is returnable at the present session.

"On the nineteenth of May last, I extended the dispensation of Bristol Lodge, Lincoln County, upon the petition of Bros. Peaslee M. Wells and others. The prayer of the petition was approved by the District Deputy Grand Master, and the brethren are required, under their dispensation, to make return of their doings at the present communication of the Grand Lodge.

"On the eighteenth of June last, I granted a dispensation to Cumberland Lodge, New Gloucester, to form a public procession, on the occasion of dedicating their new hall, and appointed R. W. Jno. D. Lincoln, the D. D. Grand Master, to conduct and perform the ceremonies.

"I have also consecrated and solemnly dedicated Tyrian Lodge, located at Mechanic Falls, Minot, and installed its officers within the past year, in which service I was ably assisted by the R. W. Jun. Grand Warden, Grand Secretary, Grand Chaplain, and the D. D. Grand Master of the Second Masonic District.

"On the fourth of July last, I dedicated Steep Falls Lodge, Standish, and installed its officers in public, assisted by Bro. Marcian Seavy and the Grand Tyler.

"On the sixteenth of July last, I granted a special commission to R. W. Timothy Chase, the D. G. Master, to consecrate Mariners' Lodge, at Searsport, and instal its officers, which service was performed by him on the nineteenth of said month, and a return of his doings has been made to the Grand Secretary.

"On the second of September last, I consecrated Rising Sun Lodge, Orland, and installed its officers in public, on which occasion I was assisted by the D. G. Master, Sen. and Jun. G. Wardens and other officers of the Grand Lodge, and also by the Rev. and R. W. Wm. A. Drew, who performed the service of Grand Chaplain, and delivered an able and interesting address to the brethren of the new Lodge.

"On the fifth of November, 1853, I specially appointed our R. W. Bro. John Miller, as Grand Lecturer, to give instruction in Saco Lodge, which instruction I am assured is highly appreciated by our brethren in that vicinity, and has been productive of much good.

"On the seventeenth of January, 1854, I specially appointed M. W. R. P. Dunlap to consecrate and dedicate Howard Lodge at Frankfort, and instal its officers, which service was performed on the second of February last, in public.

"On the sixteenth of February, 1854, I granted a special dispensation to Hermon Lodge, Gardiner, to continue work under their present organization, their charter having been destroyed by fire, which dispensation is returnable at the present session.

JURISPRUDENCE, ETC.

"Several questions of Masonic jurisprudence have been submitted to me during the past year, to all of which I have given answers. I have felt the need of some standard and approved work on this subject, and I believe that no appropriation could be more judiciously made by this Grand Lodge than that for the purpose of purchasing the Freemason's Monthly Magazine, published by our Bro. C. W. Moore, of Boston. The possession of this work, entire, would be an invaluable acquisition to our Masonic library. Questions of high importance, affecting the prosperity of the order, and involving the fundamental principles of the institution, are continually occurring, especially in our own country. Errors in practice are creeping into lodges in various quarters, which require authoritative and speedy correction. These questions are equally interesting to every Mason under the jurisdiction of this Grand Lodge, as well as elsewhere. It is important that the means of enlightenment be afforded to the young and ardent seeker for Masonic truth, and it seems to me to be the duty of this Grand Lodge to continue its appropriations annually for the increase of our Masonic library, and thus go on to the accomplishment of that worthy object, commenced in years past.

NEW YORK DIFFICULTIES.

"I have received, during the past year, several communications relative to the unfortunate difficulties that have again arisen among our brethren in the State of New York. I commend to your special consideration the report of the committee of the Grand Lodge of Massachusetts, made at the quarterly communication in December last. It becomes our duty to make an effort to restore peace and harmony among our brethren in that State. Something should be done speedily to stay the great mischief arising from the strife and confusion existing there, and an expression is earnestly looked for from you, by many of our sister Grand Lodges, at this communication.

CONCLUSION.

"Brethren, it is a just cause of congratulation in tracing the progress of Masonry within our jurisdiction for a few years past, and in comparing it with what it was only eight years ago. Then, only eleven Lodges were represented at our annual communication; now, our average representation is more than four-fold that number, and our persevering efforts have presented to us the cheering fact, that but few Lodges within our extended jurisdiction have fallen into irretrievable decay. I repeat it, it is a just cause of gratulation, and should, as no doubt it will, stimulate us to the performance of every duty that may devolve upon us. We should suffer no selfish views or illiberal policy to disturb our deliberations, but let a generous magnanimity, mutual concession, and enlightened judgment, be the stand-point of our acts and our doings, and then we shall fulfil the high expectations of the various Lodges we have the honor to represent."

DECLINATION.

The Most Worshipful Grand Master having signified his intention to decline a re-election to the office which he has most ably and acceptably filled for several years past, ex-Gov. Dunlap, P. G. M., offered the following complimentary resolution, which was unanimously adopted:

Voted, That the thanks of this Grand Lodge be tendered to M. W. FREEMAN BRADFORD, Past Grand Master, for the ability and uniform courtesy manifested by him, while presiding over its deliberations, and that our best wishes for his continued health, prosperity and happiness, will ever attend him.

THE MASSACHUSETTS REPORT.

The committee on foreign correspondence copy the Massachusetts report on the New York troubles, which they introduce as follows:

"If the brethren of New York will listen to counsels like the above, and call to their aid a committee of reference so able as Virginia and Massachusetts can give them, we see no reason to doubt that a final settlement can be made, honorable to all who are willing to do right.* In the meantime, we cheerfully submit, as expressing happily our own views, the very able and carefully drawn report of a committee of the Grand Lodge of Massachusetts, in relation to the duty of other Grand Lodges, while the difficulties in New York are unsettled."

---

*Referring to the circular of R. W. Joseph Foster, of Missouri, proposing the reference, as intimated.

The following resolutions on this subject were subsequently offered and adopted:

Resolved, That this Grand Lodge especially approves that portion of the report of the Committee on Foreign Correspondence, relative to the difficulties in New York, and, adopting the language and action of the Grand Lodge of Massachusetts, in December last,

Resolved, That the Lodges under this jurisdiction be instructed, in the examination of visitors hailing from Lodges in New York, to follow the mode above recommended.

REPORT ON CORRESPONDENCE.

The report of the committee on correspondence is ably drawn, and possesses many excellent points. We give an extract in another page, and shall probably refer to it again.

GRAND LODGE OF NEW HAMPSHIRE.

WE have been favored with a copy of the proceedings of the Grand Lodge of New Hampshire, had at its annual communication at Concord on the 13th and 14th of June last. The session was well attended, and we infer that the Order in the State is in a healthy condition. The business transcated was chiefly of a local character, and of little interest beyond the jurisdiction. The M. Worshipful Grand Master, Brother Daniel Balch, delivered a pertinent address at the opening of the session, from which we make the following extract:—

"Brethren, I rejoice to meet you again in Grand Lodge. The past has been a year of general health among our members. Death, the grand *leveller*, has visited but few in our ranks. It has also been a year of unusual prosperity in our beloved and time-honored Institution. Peace reigns generally throughout our borders. The voice of calumny is hushed, and our enemies have been constrained to say, as was said of the early christians, "Behold, how these Brethren love one another."

Standing, as we now do, upon the threshold of another Masonic year, let us survey the past, and ask ourselves what report the Recording Secretary has made concerning us to the Grand Lodge above. Has our work, as *men* and *Masons*, been such as will stand the *test*, when applied to it by the Supreme Grand Architect, when called upon to resign into his hands the working tools of our profession? Have we been *true* and faithful? Have we practised the exeellent tenets of our Institution? Have we put aside all envy, malice, hypocrisy and evil speaking against our Brother, and so fulfilled the law of love? Have we spoken kindly to our erring Brother, and given him timely notice of approaching danger? Have we remembered our Brother in our adorations to *Deity*? Have we done all those things which we are commanded to do, and left undone those things which we are commanded not to do? If so, my Brethren, we have done well, and great will be our reward."

The report of the committee on correspondence was prepared by the Grand Secretary, R. W. Horace Chase, *after the closing of the Grand Lodge*, and is a well written paper, containing a clear expression of the views and opinions of the author. And this is as much as such reports usually contain, even when read before the Grand Lodge, *before their publication*. We make the following extract:—

"The great accession made and still making to our members, has awakened in the mind of several Grand Masters a fear of approaching adversity; to guard against which they wisely caution their respective subordinate Lodges to guard well the entrance to their halls, to scrutinize closely the character of all candidates for admission. This is as it should be. Lodges cannot be too often or too forcibly reminded to exercise great caution against augmenting their numbers by the admission of unworthy members. We often hear it said in recommendation of a candidate, "I never heard aught against him." This is but a poor recommendation. Negative qualifications should meet with no favor. Every candidate for the mysteries of Freemasonry should possess positive, affirmative qualifications. Something good and praiseworthy should be known and said of every candidate, or he should be forever excluded. A man may be strictly moral, may be honest in all his dealings, of industrious, temperate habits, yet if he is selfish, is of a cold, phlegmatic temperament, has no heart to be moved at the misfortunes, distresses and infirmities of his fellow-creatures, but with cold indifference will "pass by on the other side," he is not a fit subject for the mysteries of the Order. Upon such, Freemasonry would have no salutary effect, and it is equally clear that such would reflect no honor upon the institution."

The M. W. Ichabod Jordan, of Somersworth, was elected Grand Master, Br. Balch having declined a re-election. R. W. Brother Horace Chase, of Hopkinton, was re-elected Grand Secretary.

PERMANENCY OF MASONRY.

More than eighteen hundred years have rolled away,—lost in the deep waters of a past eternity,—since the voice of St. John was lifted up in the wilderness of Judea, reverberating over the mountains and echoing through the valleys of Israel, saying, "Reform! amend your ways; for the kingdom of heaven is at hand." But those long centuries that have thus been consigned to the overwhelming flood of the past, have neither dimmed the light that then illumined the temple of Masonry, and shone as the precursor of the still more glorious light of the Gospel,—the true light that lighteth every man that cometh into the world;—nor has Masonry itself become superanuated or decrepid with old age. Its beacon light still shines out with undiminished lustre upon life's dark waters, and guides the weary, tempest-tossed pilgrim over the troubled waves, to the peaceful haven where the weary find rest, and the homeless a shelter. Indeed, when we view the authentic records of the history of the world, we see that Masonry is superior to all changes of time and place. Empires may rise and fall—religious sects may exist which have left us but a name,—the best constructed systems of human society may be crumbled down; but Masonry, ever unchanged in principle and in practice, remains. Unaffected by the stern commands of the despot—by the still more terrible, because unreasoning, commands of the bigot—it has resisted all human efforts, and yet lives. The hand of time, which destroys all things else, has not crumbled one pillar which supports its noble temple, nor even defaced one ornament. The shafts which have been levelled at her pure breast, either by religious bigotry or political tyranny, have recoiled as from a triple shield of brass. Maintaining ever an unflinching warfare with the evil passions and corrupt propensities of men, she has come forth victorious, resplendent with the rays of holiness and truth.

She has remained thus permanent, because unconnected with any peculiarities of religion or civil polity. Her religion is that wide-spread, diffusive one, imprinted by the Great Creator upon all his works,—love to God—benevolence and good will to man. Her polity is, to promote the happiness of the universal brotherhood of mankind, wherever on earth man may be found, in all stations and under all circumstances, cherishing within him the feeling of common origin and common destiny, and leading him to a calm and rational contemplation of the Great Architect of the Universe, the God and Father of all. Had Masonry been connected with politics, it must have shared the fate of other political institutions; for since its authentic history commences many nations have become extinct and live only in name, and the whole face of the civilized world has been changed. Customs, manners, social and public institutions, creeds and forms of religious worship, have all passed in review on the pages of history, as the shifting scenes of a theatre. But, unaffected by time, the destroyer of all things human, Masonry remains the same imperishable monument of divine knowledge, and finite rectitude,—indestructible—unchangeable.

CORRESPONDENCE.

Cleveland, Dec. 8, 1854.

Dear Sir and Bro.—I enclose a list of the newly elected officers of three of the Masonic bodies of this city, and the time of meeting:

Iris Lodge, No. 229.

Second and fourth Monday of each calendar month. H. A. Hough, W. M.; E. R. Griswold, S. W.; R. Creighton, J. W.; H. C. Ranney, Sec.

Webb Chapter, No. 14.

First and third Thursdays of each calendar month. R. Creighton, H. P.; H. A. Hough, King; A. Roberts, Scribe; G. Ogsbury, C. H.; H. C. Ranney, Sec.

Oriental Encampment, No. 12.

First Monday in each calendar month. Sir E. R. Griswold, M. E. G. C.; Sir E. G. Knight, Gen.; Sir H. A. Hough, Capt. Gen.; Sir R. Creighton, Prelate.

Obituary.

Comp. J. C. NORRIS.

Charleston S. C., Nov. 21, 1854.

The following preamble and resolutions, offered by Camp. A. Meyer, were unanimously adopted by Union Chapter, No. 3, on the announcement of the death of the beloved Comp. J. C. Norris:

Whereas, it has pleased the Almighty to remove from among us one whom we all loved and esteemed, it is with feelings of deep sorrow that I bring to the notice of Union Chapter, No. 3, R. A. M., the death of a companion, and firm supporter of our Order. Our duty requires us to bow in humble submission to the decrees of Divine Providence, and we willingly submit to his will. In looking back on the public services of our deceased companion, and in marking his career in the walks of private life, we feel that one of our brightest and fairest ornaments has been taken away from among us. Therefore be it

Resolved, That the recent decease of our valued companion, J. C. Norris, for many years an esteemed and active member, and past H. P. of this Chapter, calls for the expression of our grateful sense of his long and faithful services to the Fraternity, of his worth as a man, and of the unaffected sorrow with which we deplore his death. To the mourning family of the deceased we tender our most respectful and affectionate sympathies in their bereavement, and the assurance of the consideration, love and honor, in which we shall hold the memory of our dear deceased friend and brother.

Resolved, That in remembrance of his various private and public virtues, both as a man and Mason, we wear the usual badge of mourning for the balance of the masonic year.

Resolved, That a copy of the above be sent to the family of our deceased companion, with the assurance that we share in their grief, and participate in their loss.

Resolved, That the Secretary furnish a copy for the Masonic Magazine.

MASONIC CHIT CHAT.

Pythagoras Lodge, No. 86, N. York.—We are gratified in being able to state that some thirty of the most respectable and influential of the members of this Lodge, who a few years since, withdrew from the G. Lodge of New York, and took out a Charter from the Grand Lodge of Hamburg, under the name of Pythagoras Lodge, No. 1, have within a few days past returned to their allegiance, and been allowed to resume their labors under the proper authorities of the State. We have reason to believe that others of their Brethren will soon join them in this most desirable and gratifying movement, and most earnestly hope, that in the course of the year just now begun, we shall be permitted to announce the entire dissolution of both the German Lodges now holding under the authority of the Grand Lodge of Hamburg, and the return of the Charters granted by that body, in direct violation of the jurisdictional rights of the Grand Lodge of New York. We are sure that such a result would be most honorable to our German Brethren of the two Lodges in question (Pythagoras, No. 1, and Freeman, No. 2,) and would be hailed by the Brethren throughout the country with great rejoicing.

☞The M. W. Winslow Lewis, M. D. of Boston, was installed as Grand Master of the Grand Lodge of Massachusetts, on the 27th Dec., the day assigned by the Constitution for the general installation of the officers of the body. In our next we shall give the address delivered by the retiring and new Grand Masters. The occasion was one of much interest.

Married, in Belfast, Maine, November 8, 1854, **David Barker**, Esq , of Exeter, Counsellor at law, author of " A Bachelor's Life for Me," and other Masonic poems, to Miss **Susan**, youngest daughter of Timothy Chase, Esq., of Belfast, present Grand Master of the Grand Lodge, and Grand High Priest of the Grand Chapter of Maine.

Odd Nos. Wanted. Nos. 3, vol. 2 ; 5, vol. 9 ; 1 vol 11, and 1. 4 and 7, vol. 12, are wanted to enable a Lodge to complete its set of this Magazine for its Library.

☞We learn that the Lodges, acknowledging the authority of the lawful Grand Lodge of New York, have just confirmed and adopted, by a vote of 149 in the affirmative to 19 in the negative (as Lodges,) the amendments to the Constitution adopted and sent out for their approval or rejection, by that G. Lodge in June last. This throws the entire question of Past-Master-membership out of the body, and puts it to rest, it is to be hoped, forever. It has always been a source of mischief, and all parties should unite in a general rejoicing that it has been gotten rid of. It originated in the English schysm under the rule of the arch Masonic adventurer, Dermott, and was unfortunately admitted into the practice of the united Grand Lodge, as one of the compromises of the union in 1813. It has done its mischievous work long enough, and the sooner it is generally abandoned by the American Grand Lodges, the better it will be for the future usefulness and quiet of the Order in this country.

☞In answer to the inquiry of our correspondent at Lexington, Mo., it is probably sufficient to say, that an appeal from the ruling of the chair on any subject is not Masonically considered to be in order. We refer him to previous volumes of this Magazine for further information on the subject.

Masonic Hall. The new Masonic hall in Chelsea, occupied by Star of Bethlehem Lodge, was on the evening of Dec. 20, dedicated with appropriate services, by the M. W. Grand Lodge of the Commonwealth, Rev. George M. Randall, Grand Master, conducted the services, and Rev. Wm. R. Alger delivered the address.

☞Several notes from correspondents, now on hand, will receive attention at an early day.

Expulsion.—**Henry Davison**, late of Worcester, Mass., was expelled by that Lodge in June, for unmasonic conduct, and his expulsion was confirmed by the Grand Lodge of the State, on the 13th Dec. ult. He is belived to be, at present, in the Western States. The Lodges in that section of the country, are particularly cautioned against his misrepresentations and impositions.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, FEBRUARY 1, 1855. [No. 4.

SELECTION OF GRAND MASTERS.

There are few duties which devolve on the members of our Grand Lodges of more importance than the selection of their Grand Masters. And this is particularly true at the present time, when the Institution has acquired a position such as it has never before held. It has assumed, and occupies, by general consent, a rank among the highest of the many benevolent and moral associations which distinguish and honor the age. It includes among its members the learned and exalted, as well as the unlearned and humble. Both, in some sense, occupy a common level; both, as men, in the eye of God and of Masonry, are equals. Each has his appropriate place and sphere of duty: and he who serves faithfully is the equal of him who rules wisely. " Act *well* your part, there *all* the honor lies." It matters not whether that part be humble or exalted. If the duty be well and faithfully performed, the merit is the same. Men are not all constituted alike. They are not all endowed with equal talents, capacities or aptitudes. Some are adapted to fill high places, others to serve in subordinate stations. This is a law of nature. God has so enacted it. Education may do much to modify its conditions, but the law is irrevocable. " Unto one he gave five talents, to another two, and to another one" ; not unto every one alike, and in equal measure. The difficulty lies, not so much in determining the precise place we are adapted to fill, as in curbing our ambitious aspirations,—in restraining the natural bent of the mind to reach higher than its measure,—to grasp that which, when gained, but discloses our own weakness and mortifies our friends. Position is doubtless desirable; but it is honorable to the recipient only so far as by an intelligent performance of the duties which it imposes, he reflects honor on his constituency and advances the interests of the cause he serves. Something more than good intentions and faithfulness, however important these may be in all cases, are necessary to give that decided tone and character to official station, which are demanded by the high intelligence of the age in which we live.

The Masonic Institution, though differing in many respects from all others, can urge no claim of exemption against this demand. It will be tried, and its true character for intelligence determined, by the same standards and tests which are applied to all other associations. It is not, nor does it hold the relations of a private society. Its operations are restricted to no particular locality,—it is circumscribed by no geographical limits,—it covers the whole earth. And its pretensions are correspondingly large. It claims to be the first as well as the most extensive and magnificent of all secular associations. It boasts of its power for good; and it appeals to the moral and intellectual character of its members for its respectability, and in support of its claims to public consideration and favor. How highly important, then, that those who are called to preside over its highest interests—to fill its loftiest seats—to stand before the world as the representatives of its character and the exponents of its principles, should be Brethren not only of spotless integrity, but of education, talents, influence and address. That such Brethren are to be found, wherever and whenever their services may be required, cannot be doubted by any person who has even a superficial knowledge of the present condition of the Institution and the hundreds of eminent men who compose and are daily swelling its numbers. It is doubtless true that the class of Brethren referred to are not, as a general rule, so conversant with the ritual and minutiæ of the practical operations of the Lodge-room, as those who have made such duties the principal study of their Masonic lives. But this knowledge, however important or essential it may be—and important it certainly is in the working and government of the subordinate bodies—cannot, with a proper care for the best interests of the Institution, be regarded as an indispensable requisite in the qualifications of the presiding officers of the higher and legislative branches of the Order. We freely admit that in the selection of a Grand Master, or the presiding officer of any other governing body, all other things being equal, we would give the preference to the Brother having the largest knowledge of the practical duties and operations of the Institution. But we could not feel that we were doing our duty and consulting the true interests of the Order, in accepting such knowledge as an off-set against higher attainments and superior qualifications in all other respects. We admit, to its fullest extent, the importance of maintaining, in all the strictness of purity and integrity, the *esoteric* discipline and working of our Lodges. We go, in this respect, farther than most of our Brethren, and maintain that no member, however expert in the verbality of the work, should be elevated to the dignity of a Master of a Lodge, who is not qualified by education and careful training, to deliver the lectures and charges, not only grammatically, but with an emphasis and gracefulness becoming their beauty and solemnity. But while we entertain this opinion as to what is proper within the Lodge, we cannot overlook the fact that the Institution has also an *exoteric* character, the maintenance of which is not less essential to its well-being and deservedly high reputation before the world at large. An error in the choice of a Master of a Lodge, is not only limited in its immediate effects, but, from the very nature of the case, the knowledge of it is mainly confined to those who have learned to look with a partial eye on the imperfections of a worthy Brother. It is true that the Master, in some sense, is the representative of the character of his Lodge for intelligence and respectability. But the influence of his position, whether for good or evil, is of a subordinate and local nature, rarely or never extending beyond the limited jurisdiction of his Lodge. Not so that of a Grand Master. He stands before the world as the representative of a wide-spread jurisdiction,—the embodiment, so to speak, of the character of the whole Fraternity, for intelligence, integrity, and moral worth. The community, whether rightfully or not, will, to some extent at least, infer the character of the Order from that of its highest representatives; especially as that relation is not supposed to be the result of those considerations of a party nature which operate in the political world. The inference so drawn may sometimes be wrong, but it will more frequently be right; because, it is the general practice, as it is the true policy, of all societies, to place their ablest and most intelligent, or most distinguished members, at the head of their respective governments. Not that they are better informed as to the details and practical operations of the body, or better qualified to discharge acceptably the duties of the place, than other members of less distinction; but that they bring to the society a weight of public character, which can be secured in no other way; while, at the same time, they afford, in their own reputations, a pledge to the community, that the association they represent, is such, in its organization and purposes, as honorable, patriotic and Christian men may safely countenance and support.

We are fully sensible that the views here advanced will not meet with the entire concurrence of many of our Brethren. But while we stand on Masonic law and advocate what we believe to be a sound policy, it matters little who differs from us or agrees with us. There are many schoolmasters abroad, but few teachers. To show that we are within the scope and literal meaning of the law, we need only quote the language of one of those old charges which have come down to us from remote antiquity, and are universally regarded as the landmarks of the Order. After premising that the candidate for the Grand Mastership must be a Master Mason, the language is—"He is also to be *nobly born*, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artizan, descended of honest parents, and who is of *singular great merit* in the opinion of the Lodges." Nothing can be clearer than this. It marks the true policy of the Institution, while it affords a sufficient answer to that selfish agrarian policy which would exclude from the Grand Mastership all Brethren, however eminent for their talents or exalted their position, who are not proficients in the ritual duties, and therefore not qualified to give technical instruction to the Lodges under their jurisdiction. Such a policy is neither warranted by the usages of the Institution, nor is it consistent with its true interests. The Grand Master is not supposed to be a "working Mason," in the technical sense of the term; nor ought he to be required to perform, or personally to supervise and correct, the ritual labors of the Lodge. The law of Masonry places this duty where it properly belongs, when it declares, that "for the better, and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, *the Master of a particular Lodge*." And the same provision is made in the case of the Grand Wardens; that is, they are required to have been Masters of Lodges. The Deputy Grand Master and the Wardens are, therefore, the "working" officers of the Grand Lodge; and to their supervision may safely be entrusted whatever appertains to the ritual or practical operations of the Lodges.* With these it was never intended that the Grand Master should be charged. He has other and not less important duties with which to occupy his time and attention. Our true policy is, to fall back on the ancient law and usage, and to discard all those modern innovations which would preclude us from calling to fill our first and most responsible offices, gentlemen who, from their eminent talents and social position, would reflect the highest honor on our cherished and venerable Institution.

---

*At the beginning of the last century, the Grand Lodge was a "working" body. Fellow-Crafts and Master Masons were then made nowhere else. Hence the necessity of the rule requiring the Deputy Grand Master and Wardens to be qualified to "work" the ritual.

GRAND CHAPTER OF ARKANSAS.

We have read with more than usual interest and satisfaction the excellent and finished address delivered by our accomplished Comp. Albert Pike, Esq., at the opening of the Grand Chapter of Arkansas, on the 13th November last. Such productions are a credit to the Institution and contrast favorably with the too many feebly conceived and ungrammatically constructed papers which often emanate from similar sources. The following paragraphs will commend themselves to the reader:—

> Since we last communed together, each of us has taken another of those steps, a few more or a few less of which bring every man to the grave. What we have done in the interim, forms a part of that great aggregate of action and uttered thought, which, while it retires swiftly into the bosom of the Past, projects its influences forward far into the Future. Very fortunate are we, if that which we have done and uttered during the year, shall in the remotest degree, advance the great cause of the world's progress and mankind's improvement.
>
> While we now renew our covenant of companionship, and silently repeat the solemn obligations which bind us together, the memory of our past actions should rise before us, and we should pass upon ourselves impartial judgment. If, remembering that "sorrow is great," and "calamity rules in all the conditions of man," we have been charitable and compassionate; if, remembering that our own belief is more the result of the accidents of birth, education and circumstance, than of our own deliberate judgment, we have been tolerant of all differences of opinion; if, passing lenient judgment on ourselves, we have been just to others; if profoundly impressed with the conviction that he alone is *free* who dares at all times to be *true*, we have practised no deceit nor dissimulation, professed no doctrine for the sake of expediency, and in no case paltered in a double sense; if in all things we have done our duty as men and Masons, we need no laurels or coronets to ennoble us.
>
> Good works and charitable actions, are the true jewels and regalia of a Companion, and more imperishable than the adamant. It is a sublime thought, that, in our influences that live after us, we become immortal. Those influences are as true and as material a power as that which with its invisible finger turns the needle ever to the north. If the memory of a great man's deeds, and the written words, that in their arbitrary forms contain his thoughts, as the body contains the soul, act upon mankind after his death, shape men's opinions, give tone to the spirit of the age, and affect the destinies of Empires and Republics: is not that man alive, as a living and active Force and Power, in the truest sense of the word? It is the dead that govern. The living only obey.
>
> It is the worthiest destiny of man, thus to outlast his body, and be the benefactor of his kind in future ages. Thus our good works are nobler monuments than marble.

MASONIC LITERATURE.

Our Brother speaks no more earnestly than truthfully in the following paragraphs. Masonry has a jurisprudence, a history, and a literature, a knowledge of which is not less essential to a just appreciation of the value of the Institution than to a proper administration of its government. A mere verbal knowledge of the ritual, and familiarity with the routine duties of the Lodge room, may make a "bright" Mason, but they will never make an intelligent one. He who stops here, may aptly be compared to the boy who finished his education with the alphabet. He knows the letters, but can make no intelligent use of them :—

I saw nothing, in my visitations, to cause regret, except the dearth of means of true Masonic information. It is rare to meet with Masonic publications. Few are taken in the State, and there are no Lodge or Chapter Libraries. We do not keep pace with the Brotherhood elsewhere. The works of the best writers on Masonic history and jurisprudence are unknown to us. We remain in comparative darkness. Elsewhere, Masonry has not only a jurisprudence and a history, but a literature. Questions of importance are every day propounded and solved in our periodicals ; learning, talent and research are every day developing and illustrating the history of the Order, and separating fact from fiction. With much of this the Master of every Lodge, and the High Priest of every Chapter, ought to be acquainted. The crudest notions, in regard to the landmarks of the Order, prevail among us, and error is too often found wearing the mask of truth.

I hold, Companions, that the poorest Brother ought to have the means afforded him of satisfying, to a moderate extent at least, his thirst for Masonic knowledge. Have we not all solemnly promised to dispense light and knowledge to all ignorant and uninformed Brethren? Is it not towards *light* alone, and in search of light alone, that we are all travelling? I hold that it is one of the first duties of every Lodge and Chapter to subscribe for, and preserve, at least one good Masonic periodical, and as many more as it can afford ; and to purchase, or obtain by donation, a few standard Masonic works, sufficient to enable its members to become moderately informed upon all Masonic subjects. I think that a Chapter that does not do so, is derelict of duty, and deserves censure. Every Chapter in the State is perfectly able to subscribe, permanently, for every Masonic publication in the Union.

At the same time, I urge upon the Companions in the jurisdiction, to become subscribers to some Masonic periodical. Surely they are unaware of the great value of those now published, or as many copies of one and the other periodicals would be taken as there are Companions in the State. In particnlar, I should be glad to see more of them avail themselves of the labors of Companions Moore, of Boston, and Mackey, of Charleston, whose monthly Magazines are replete with learning and rich with the wealth of intellect. During the summer of 1853, that of the latter was suspended, for want of encouragement—a sad reproach to the Order. The accomplished editor proposed to re-commence the publication, if subscribers could be obtained. I guaranteed him twentyfive in Arkansas, and have obtained twentyfour. I hope to increase the number, for the credit of the Order in Arkansas, and, for its own good, to fifty.

WORK OF THE CHAPTERS.

It would be difficult, I suppose, to find any certain text by which to decide what the true work is. We know that it is not the same in the United States as in England. There, originally, the Royal Arch was emphatically a Christian Degree, as the old tracing-boards and constitutions show. One of the former, as old as the first establishment of a Grand Chapter in England, bears on it the Greek words which commence the Gospel of St. John, and are translated, "In the beginning was the word, and the word was with God, and the word was God." The doctrine of the Trinity was especially emblematized, and the members, of what we term the Grand Council, were said to be three *persons*, constituting but one *officer*.

I am one of those who attach far more importance to the principles of the Order than to its mere "work ;" but, nevertheless, uniformity in the latter is desirable, were it only to avoid disputes and dissensions, which are always most likely to arise, and rage with most violence, in regard to matters of the least importance ; and the General Grand Chapter ought never to be allowed to meet and adjourn again without selecting and fixing upon some system, and imperatively requiring it to be followed. I very much doubt whether any "landmarks" are involved in any of the discrepancies in the work in the United States.

I have, in many instances, corrected the work found by me in the Chapters I have visited, according to my best judgment, and made the corrections peremptory, until higher decision to the contrary. I hope you will revise and correct it wherever I have erred.

The Gen. Grand Chapter adopted a system of work in 1850, and provided for its dissemination. That system is now in force. The action had at the late meeting of the body did not disturb it. It may be defective, and in the particular which seems to have caused all the uneasiness, we are of opinion that it is so. But this may be easily corrected, and probably will be at the ensuing session. Many of the Grand Chapters do not, to our knowledge, follow the recommendation in the particular referred to. Probably Arkansas does not. But the great difficulty in carrying out any system of work, lies in the manner of promulgating it. The delegates in attendance are able to acquire but a very imperfect knowledge of it. We have never yet met with any two delegates to such Conventions who, if brought together twenty four hours after the adjournment, would agree as to the precise form of words adopted. We have had much experience in this matter, and have long since learned to realize that "the letter killeth," while "the spirit giveth life."

"EMERGENCY."

I have been somewhat struck with the ease with which applications for admission are declared cases of "emergency." Any case, almost, is made such, when the funds want replenishing, or there is a press of applicants. I strongly recommend the adoption of stringent rules on this subject, by which emergencies shall become realities, or that the word be expunged from our vocabulary. I know of no evil that more needs correction.

RESTORATIONS.

I have been called on to decide but few questions during my term of service, and have thus escaped serious responsibility. In one case, where a candidate had been regularly suspended, for an indefinite time, and a motion was made to reinstate him, the motion was entertained, and the question taken *viva voce*, to be decided by a majority of voices. I decided that this was erroneous—that the suspension could be determined only upon petition, reference to a committee, ballot, and *unanimous* vote.

Our Brother is stringent in his ruling here ; and though the precedents may be against him, we are not prepared to say that he does not occupy the safer ground, in requiring a unanimous vote, at least in individual cases. But it is difficult to fix on any general rule, which will fully meet the great variety of cases that are liable to arise. A new species of suspension, known as "definite suspension," has obtained in this country ; and an attempt has recently been made to bring such suspensions under a different rule, by which the member (his time of suspension being terminated,) would be enabled to walk straight out of the house of correction or State prison into the Lodge room, without so much as saying, "By your leave Brethren !" We have no sympathy with such doctrines. Suspension is exclusion from the Institution. Restoration is an act of the Lodge. Reformation, not time, determines the restoration.

POWERS OF THE GENERAL GRAND CHAPTER.

> The Gen. Grand Chapter, at its late Communication, adopted a new amended constitution, which provides that no change shall be made in itself, except by vote at two successive Communications. Of that provision, I strongly approve. I exceedingly dislike frequent changes in constitutional enactments. But I do not believe that that body possesses the right to limit or enlarge its own powers at pleasure. I do not believe that the new constitution should have become operative until approved by a majority of the Grand Chapters : and I think also that all future amendments should be submitted to the Grand Chapters for their approval. I hope that this Grand Chapter may concur with me in this opinion, and that such a view of the relations between the Grand Chapters and the General Grand Chapter, will prevail every where.
>
> For it is clear to me that no other view can be correct, unless the Grand Chapters are the creatures of the Gen. Grand Chapter, having only such powers as it chooses to leave them. And I am equally clear that on any other hypothesis, the confederation cannot long continue ; nor will Virginia and Florida ever consent to join it.

Our Brother concludes his admirable address as follows :—

> Companions, the day passeth away, and the night cometh, in which no man can work. We may not all meet together again beneath the skies. For some of us, beyond a doubt, the extreme limit of that small space of time which we call life, itself a point in the centre of infinity, lies on this side of this day twelve month. Let the sad thought soften our hearts to one another, subdue our passions, annul our enmities and strengthen our friendships. If we have done injustice to others, let us make amends ; if we have been wronged, let us forgive. If we have judged harshly of others, let us remember that only the charitable man is just. These are the true armor of a Royal Arch Mason ; and while the Companions trust to no other, our Order will ever be victorious and triumphant. I hope that your deliberations may redound to its honor and glory, and that you may long remember this Communication as one of uninterrupted harmony and good feeling.

BALLOTING FOR CANDIDATES.

The committee on Masonic law and usage submitted the following report, which was adopted.

> The Committee on Masonic Law and Usage, to whom was referred the subject of balloting on petition for the Chapter degrees, severally, are of opinion that a Chapter of R. A. Masons consists of a suitable number of Companions, authorized by a charter or warrant, to work as such ; and that they are only empowered to transact business as a Chapter, and exalt worthy Brethren to the Most Sublime Royal Arch, by first preparing them in the appendant degrees. No candidate is elected to take the preparatory degrees, but for the purpose of being exalted ; and he receives these degrees, only by virtue of his election to be exalted, and none should receive them but such as are worthy to be exalted, and so known to be at the time of his election ; hence he should be voted for as a candidate for exaltation by the members of such Chapter, and they only, in the first instance. Should any one after taking the preparatory degrees, or any of them, prove to be unworthy, he can be stopped from further proceedings at any time, notwithstanding his election.

The rule here laid down is consonant with the general practice, though there are exceptions in different parts of the country, and even under the same jurisdiction. And this is also the case in balloting for candidates in the Lodges.

DIFFERENCES BETWEEN MEMBERS.

The Grand High Priest, in his opening address, in speaking of the condition of one of the Chapters under his jurisdiction, made the following statement :—

> I learned that large amounts were due it, not only for regular dues but for degrees conferred upon credit : a condition of things always fruitful of evil. I also found that there were dissensions and ill-feeling among some of the members ; and even that two of the Companions present when I presided were on such terms as not to speak to each other. I cannot understand how such a state of things can exist between two Royal Arch Masons ; and I specially advised the Chapter that it must be remedied at once ; that a Chapter which allowed members to sit together, who did not speak to each other, itself deserved severe censure ; and that it should at once inquire into the cause of the difficulty, and remove such a reproach upon Masonry, by compelling a return to Brotherly relations, or by excluding from the Order one or both of the parties.

This was referred to a special committee, who having considered the matter, submitted the following rule which was adopted :—

> If one Companion does an injury to another or there arise any difference between them about any worldly or temporal business, or interest, application mnst be made to the Chapter to have the matter in dispute adjusted by the Companions. And if either Companion be dissatisfied with the determination of the Chapter, an appeal may be made to the G. Chapter ; and no one should ever enter into a law suit with his Companion until the matter cannot be decided as above. And if it be a matter that wholly concerns Masonry, law suits are to be enlirely avoided, and the good advice of prudent Companions is to be followed, as they are the best referees of such differences. And any Companion failing in this, shall be subject to discipline by his Chapter.

We are pleased to notice that the Grand Chapter is ably and zealously aiding the Grand Lodge of the State in its laudable efforts in the cause of education.

VALEDICTORY ADDRESS,

By M. W. George M. Randall, before the Grand Lodge of Massachusetts, Dec. 27, A. L. 5854.

Brethren of the Grand Lodge—

Three years ago I stood in this place to receive, by your unsought suffrages, a Jewel from the hands of a distinguished Brother, with whom I had been intimately and most harmoniously associated during the three years of his administration of the affairs of this Grand Lodge.

Having, by your partiality, been continued in the responsible office of Grand Master for the period limited by the Constitution, I am here, to-night, to perform as the last of my official acts, the very grateful duty of inaugurating my successor, and surrendering into his hands, what three years ago, were committed to mine.

But, before I proceed to the performance of that ceremony, permit me to call your attention to a few remarks on the present condition of our Institution, and to such suggestions in respect to its future welfare as may befit the present occasion.

This Annual Communication, like those which have preceded it, comes to us loaded with blessings, which call for the devout expression of gratitude to the All-wise Ruler of the universe, whose gracious Providence watches over and directs us in all our doings.

The great favor in which our ancient fraternity is held by the public, and which has now risen into something like popularity, while it is surely grateful to our feelings, and, it may be, flattering to our pride, should nevertheless serve to admonish us, that we are never, perhaps, in greater peril than when "all men speak well of us."

Since we last assembled in this place for the purposes of Installation, *two* of our permanent members, both of whom had occupied this Chair, have been called away from the labors of this life to the rewards of the next.

Our late Brother, John Abbot, died at his residence in Westford, on Sunday, the 30th of April last, after an illness of only about two hours, in the 78th year of his age. Brother Abbot held the office of S. G. Warden in 1813. He was elected G. M. in 1823, and served the constitutional term. During this period he officiated at the laying of the corner-stone of the Bunker Hill Monument, on the 17th of June, A. D. 1825, in the presence of our illustrious Brother, the Marquis De Lafayette, who was the nation's guest, surrounded by six thousand members of the fraternity. Soon after this event the antimasonic persecution burst forth, and for several years raged with terrific fury. In 1834, when this storm was at its height, and the affairs of our Order were well nigh prostrated in the dust, our Brother was again called by the voice of his Brethren to the Chair of the G. Lodge. He promptly obeyed the summons, and cheerfully returned to the post of duty, in the face of the enemy. His first official act, after his installation, was to place his signature to the ever-memorable "*Protest and Appeal*," which was then sent forth to the world, and which did such honor to the head and heart of its author, and reflected so much credit upon the integrity and courage of all who signed it. Our departed Brother as he stood calmly at

the helm, amid the uproar of this trying scene, did much, by his unfaltering firmness and his unconquerable energy, to inspire his Brethren with that hope and confidence which ultimately resulted in the union and harmony of a renewed prosperity.

At the expiration of the year for which he was elected he resigned the office of Grand Master. He continued, however, to attend the meetings of the Grand Lodge and to watch over its interests, and to aid in the administration of its affairs by his counsel and labors whenever they were required.

In 1816, when the "Grand Charity Fund" was established by an act of incorporation, he was elected one of its Trustees, which office he continued to hold until the day of his death. When our late Brother, Robert G. Shaw, Esq., reconveyed this Temple to the Fraternity, he gave a deed of it to Brother Abbot, by whom it was conveyed to the Board of Trustees, by whom it is now held.

He was an able and noble man; faithful and firm to the last. This Grand Lodge, and the whole Fraternity in this State, owe him a great debt, which they can only pay by revering his memory and following the example of his Masonic life.

Our late Brother, R. W. Caleb Butler, died at his late residence in Groton, on the 17th of October last, aged 78 years. He was elected Grand Master in 1849, and served for the constitutional period of three years. He was an intelligent and zealous Mason; ardently attached to the Order, and in the execution of his duties during the season of trial, he manifested a degree of firmness and fidelity worthy of all praise. In his death, Masonry in this Commonwealth has lost one of its brightest ornaments.

These elder Brethren have left us the legacy of their labors, and the lesson of their example.

The fact that only seven of the long line of Grand Masters, who have occupied this Chair, now survive, is full of solemn and instructive admonition.

STATE OF THE LODGES.

It appears by the returns made by the District Deputy Grand Masters, that there has been an increased activity in the work of the Lodges throughout this Jurisdiction during the past year. The whole number of initiates is 578, being upwards of 200 more than were reported at the last Annual Communication.

Rarely, if ever, has Freemasonry in this Commonwealth exhibited fruits of greater growth. In this city, many of the Lodges have been for months exceedingly pressed with "work." To relieve this pressure it has been found necessary to hold communications more frequently than once a month,—and, I regret to say, the Brethren have not unfrequently felt compelled to continue their meetings until a late hour of the night. This practice should be discouraged by all good Masons. Nothing will sooner excite the public suspicion, and foster domestic discontent, than midnight Masonry. An early hour should find the Lodges closed and the Brethren at their homes.

DISPENSATIONS FOR NEW LODGES.

During the past year I have granted five Dispensations for new Lodges, as follows:—On 12th Dec. Franklin, at West Dennis.

On the 17th of October, to George Hervey and ten others, to open a Lodge in

Medford, to be called *Hermon Lodge*, on the recommendation of King Solomon's Lodge, Charlestown.

Nov. 8th, a Dispensation was granted to Anthony Kelly and eleven others, to form a Lodge in West Harwich, to be called *Mount Horeb Lodge*, on the recommendation of Fraternal Lodge.

On the 14th of the present month, I granted, on the recommendation of Amicable Lodge, a Dispensation to Ezra Ripley and seven others, of East Cambridge, to organize and work under the name of *Putnam Lodge*.

In accordance with a vote of the Grand Lodge passed at its last Annual Meeting on the 13th inst., I have signed a Dispensation, empowering A. F. Block and six other German Brethren, residing in Boston and vicinity, recommended by Mount Lebanon Lodge, to organize and work under the name of *Germania Lodge*.

It is well known to the Grand Lodge that some months ago an application was made to me to grant this Dispensation, which I declined to do, for reasons which it may not be improper for me here to state.

These Brethren are Germans by birth and education. They ask to have a distinct Lodge by themselves, intending to work exclusively in the German language. To grant a Dispensation for such a purpose, is to establish an entirely new precedent in this jurisdiction. The experiment in other States, of chartering Lodges to foreigners, to work in their own vernacular tongue, has been attended with mischievous results.

If our German Brethren have this privilege, we cannot consistently deny it to the people of other nations, who may happen to reside in this Commonwealth, and thus we might soon have Lodges at work in the *French*, *Italian*, *Scotch* and other languages.

The interests of this Institution,—*all* its interests, are committed to the Grand Lodge. To secure an intelligent uniformity in the work, Grand Lecturers are appointed. To prevent departures from the ancient landmarks, the Grand Master appoints District Deputies, who are commissioned to *inspect* the work of the Lodges; but of what service are these important officers, in respect to Lodges where the entire ritual is in a foreign language? The teaching of the Grand Lecturers would be fruitless, and the inspection of the District Deputy Grand Master would be little more than a dignified farce. These Lodges would virtually be quite independent of the Grand Lodge, and it could not, from the nature of things, exercise that supervision which is demanded by its relation as the Legislative and Executive Authority of Freemasonry in this State, to whose hands the custody of its principles has been committed.

It has been urged, as a reason why this Dispensation should be granted, that the Lodges are liable to be imposed upon by unworthy applicants, who are foreigners and better known to their own countrymen than to us. This evil would be much better guarded against by having our foreign Brethren, scattered as they now are among the different Lodges, where they can jealously watch the portals of the Order that no unworthy stranger be allowed to enter. If they withdraw from the several Masonic Watchtowers and concentrate themselves within *one* enclosure, these unworthy strangers would soon learn to avoid this particular Lodge, and would seek to make their way into Lodges which are not guarded by sentinels who would recognize them. It has been said that the applications of all Germans for initiation should be sent to the German Lodge. No Lodge has a right to do this. Masonry is purely *cosmopolitan;* it neither regards nor disregards any man for his nationality, or his occupation. A Lodge has no more right to say to a German applicant for the degrees that they will not make him a Mason, and he must therefore go to a German Lodge, *because he is a German*, than it has a right to say to an applicant that because he is a mechanic he must apply to a Lodge composed exclusively of that class of persons. A naturalized foreigner, who has made this country his home, may and ought to desire to become *Americanized* as speedily as possible, in language, habits and feelings, and it would be cruel injustice to compel such an one to associate with men, who, though Brethren in the great Masonic family,—and natives of the same land,—are, nevertheless, not such as he may choose to associate with in the more intimate relations of the Lodge-room. If a citizen knocks at our doors, we must either admit him, or take the responsibility of rejecting him. We cannot send him to a neighbor for an answer to his demand. It is not the policy of the Masonic Institution to contribute to the perpetuation of such national distinctions,—and the maintenance of clans and cliques among its foreign citizens, which serve to foster feelings and dispositions, which are not purely American, and which therefore cannot be counted upon as purely patriotic. For these, and for other reasons which might be named, I declined to take the responsibility of granting a Dispensation on my own authority, believing it would be better for our German Brethren, that they should remain, as they now are, among the several Lodges, while it would conduce to the peace, harmony, and efficiency of the Fraternity, that no Lodges should be under the jurisdiction of the Grand Lodge, except such as may be constantly under its intelligent supervision.

In my address last year, I stated that I had granted a Dispensation to certain Brethren in Valparaiso, to organize and work under the name of Bethesda Lodge. It affords me very great pleasure to say, that I have received the most satisfactory and gratifying evidence of their successful labors. The Grand Lodge at its last communication voted to grant to these Brethren a charter, to which I have placed my official signature.

Bristol Lodge in Attleboro', which has been closed for several years, having petitioned for a restoration of their Charter, the Grand Lodge at its Annual Communication, on the 13th., voted to grant their request, and their Charter will accordingly be restored.

Oxford Lodge, at Oxford, surrendered their Charter on the 17th inst.

During the three years that I have occupied this Chair, Charters have been granted to five Lodges, as follows: Baalbec, East Boston; Ancient York, Lowell; Franklin, Grafton; Ashler, Rockport; Bethesda, Valparaiso, South America. I have granted five Dispensations, under which Lodges are allowed to work, viz. Germania, Boston; Putnam, East Cambridge; Mount Horeb, West Harwich; Mount Harmon, Medford; Franklin, West Dennis. During this period Charters have been returned to the following Lodges: Merrimac, Haverhill; Plymouth, Plymouth; St. John's, Newburyport; Bristol, Attleborough.

These make a total of thirteen Lodges either newly organized or revived, during the present administration.

MASONIC DISTRICTS.

I have received written reports from only four of the Ten District Deputy Grand Masters. From these and from other sources I am happy to learn, that the interests of the Fraternity are in a very prosperous and promising condition, throughout the Commonwealth. By the returns made to the Treasury, it appears, that the Initiations, in the several Districts have been as follows: No. 1, 254; No. 2, 60; No. 3, 69, Rejected, 10; No. 4, 8; No. 5, 10; No. 6, 16; No. 7, 64; No. 8, 29; No. 9, 35; No. 10, 29; Nantucket, 4; making a total of 588. These figures indicate the high degree of popular favor which our institution enjoys, and the almost unprecedented prosperity, which now attends our labors.

In September last, I visited Ancient York Lodge, Lowell, by invitation of the Right Worshipful Peter Lawson, D. Deputy, in company with other members of the Grand Lodge. On this interesting occasion, the Masters and Wardens of the several Lodges in the District were convened, by the District Deputy. The work performed by this new Lodge, was in the highest degree creditable. There were also present a visiting Committee from Columbian Lodge in this city. I would most earnestly recommend similar fraternal interchanges among the Lodges in the several districts, as being productive of much mutual enjoyment and improvement.

On Wednesday evening last, I dedicated the new and commodious hall, occupied by the Star of Bethlehem Lodge, Chelsea. It affords me pleasure, to bear testimony to the zeal and liberaltty of our Brethren in Chelsea, of which their spacious and elegantly furnished apartments are the gratifying fruits.

REJECTION OF CANDIDATES.

The fact that nearly six hundred Masons have been made in this State, during the last year, is indicative of a degree of popular favor, in the community, towards our time-honored Institution, which it would be strange, indeed, if unworthy men did not seek to take advantage of. It must, therefore, be expected, that many will knock for entrance, to whom the doors of Freemasonry should never be opened. It becomes us, now, more perhaps than ever, to guard well the several avenues to our Temple. I am glad to be able to say, that evidence of this required vigilance, is not altogether wanting. In the report of one of the District Deputies, it is stated, that no less than ten applicants have been rejected, during the past year in his District, and I have also been informed that in one Lodge in this city several have been refused the degrees, and I have reason to believe that the same is true in respect to the action of other Lodges.

SECRECY OF THE BALLOT.

I deem it important to call the attention of the Lodges to the matter of balloting for the admission of candidates. First, as to the mode. This ballot is, and is to be, strictly secret. It is the Mason's great prerogative. It is a right which every member enjoys, and which he is bound to exercise faithfully, impartially, and conscientiously. With him alone, rests the responsibility of its use. This

prerogative is of a twofold character:—a Mason has a right to cast a ballot, which shall reject the application of a candidate, but, moreover, he is entitled to do this, in a manner that shall be a profound secret to all his Brethren. This is another and an important part of his privilege.

The ballot is taken in some, and probably in most Lodges, in such a manner, that really, it is no secret at all. I would recommend such a construction of the ballot boxes, as will make the ballot what it was intended to be,—profoundly secret to all persons, whatever.

In this connection, allow me to say further, that every member should feel, that the welfare of the Institution, is in a great degree, committed to his keeping, so far at least, as the admission of candidates involves its welfare. The humblest member holds the key of the door, in the form of a black ball, which is more effectual than bolts and bars, or armed sentinels can be. On the other hand, they should be watchful over themselves, that this great power, be never exercised by them, under the impulse of unjustifiable motives. Personal prejudices and private differences should not be suffered to intrude themselves into the affairs of this fraternal relationship.

IMPROPER USE OF MASONIC INFLUENCE.

I feel called upon to speak an earnest word of caution against what I fear, has not, unfrequently, been practised, by some, who have not fully understood or appreciated the principles of our Institution. No member should take advantage of a new Masonic acquaintance, to further ends and interests, which are strictly personal. A newly initiated Brother may be led to feel that he is under some kind of obligation to do business or political favors, which, under other circumstances, he would positively decline doing, when really no such obligation whatever exists. By such an abuse of our privileges, new members may have sometimes suffered no little inconvenience. Such unmasonic conduct is reprehensible, in itself, while it serves to bring reproach upon our Fraternity.

'WORK' NOT THE ONLY DUTY OF LODGES.

It seems to be proper, if it be not indeed necessary, in the present state of things, to remind the Lodges, that to initiate, pass, and raise candidates, is not the great purpose of Freemasonry, and therefore is not the sole business of the Lodges. Ours is pre-eminently a social Institution, where Brethren meet on a level, to cultivate the better feelings of the heart, and to promote the love and the practice of that morality, which is founded on the principles of divine truth. These principles must be understood, if they are to be followed and enjoyed. But when the Lodges are driven with work, to a degree, that allows of scarcely any thing else, it is evident that some of the chief benefits of our order are lost sight of. When Lodges are compelled to meet twice a month, and to hold their meetings until near midnight; when necessity demands that eleven shall be raised in one evening, in one Lodge, as I am informed was the case during the last year, in order to relieve the pressure of work, it requires no argument to show that neither the candidates nor the members can have the benefit of thorough and deliberate instruction in our principles.

A CHANGE OF BY-LAWS.

I take this occasion to suggest, the importance of so amending the By-Laws of the Grand Lodge, that more unanimity shall be required to change any important usage, or to adopt any new measure, which may seriously affect the interests of the Institution. The Constitution only provides, that the Grand Master and the Grand Wardens shall be elected by a two-thirds vote; while the Grand Lodge may, at the same Session, pass, by a majority of one, and that, perhaps, at a thinly attended communication, a vote, which will change, perhaps, one of the very land-marks of the Order.

AN ADMONITION.

I cannot leave this Chair with a clear conscience without addressing to my Brethren one word of admonition. It is not merely to say, what I have already said on other occasions, that a state of prosperity is a time of trial, and may prove one of very great danger. But I feel called upon to remind you that we are at this present day in the midst of most extraordinary movements. There is a state of things in this country which is utterly unprecedented. Only a few years ago, and such was the insane fury of popular opinion, that Freemasonry was regarded as an abomination which it was a moral and political wrong to tolerate. Men who upheld and defended it were reviled and persecuted with a degree of violence which threatened to drive them from all posts of honor and trust, and to exclude them from the pale of the society of honorable men.

But what do we now behold? Not merely the calm which is always sure to follow such like tempests; a season of quietude and indifference in which Freemasonry is treated as a defunct thing, and Freemasons are suffered to pursue their business or their pleasures without molestation; but we see a reacting tide sweeping over the country, which is exalting secret societies into the highest degree of popular favor. If men would unite for *charitable* purposes, to feed the hungry, and clothe the naked, and protect the orphan, they conceal their doings in *secrecy*, clothe themselves in collars and aprons, and call it "ODD FELLOWSHIP." If they would check the spread of intemperance and promote sobriety, they shut themselves out from the world, and cast the veil of secrecy over their proceedings; put on a showy regalia, and call their places of meeting Encampments, and themselves the Cadets or Sons of Temperance. But last of all, and more extraordinary than all; men who aim at revolutionizing the political parties of the country, and who therefore must move the masses, taking advantage of this state of popular feeling, associate in secret conclave,—bind themselves with an oath not to reveal their doings,—call their places of meeting *Lodges*, into which none can enter without a *password*, and surname themselves the "SONS OF LIBERTY."

Such a state of things cannot long continue. There will surely be a reaction, which may be both sudden and violent. For such a change we must not only look, but *prepare*. Let there be no indifference in respect to the importance of this crisis, and no delay in taking measures to protect ourselves against the disastrous mischiefs which may attend it. The popular indignation may not only rise to a degree which shall blind the public mind to any just discrimination between an ancient fraternity and societies of mushroom growth, but may charge upon Freemasonry the parentage of all secret associations. We may then be called, much sooner than we anticipate, to feel the fire whose flames raged so furiously twentyfive years ago.

Let us, then, be careful to keep the Masonic Institution where it ever belongs; entirely aloof from all such associations, and manifest its *true* character to the world by illustrating its *real* principles in all our doings.

CHARITY FUNDS.

The revenue arising from the amount of work done is large. It is to be feared that some may be tempted, by their abundant receipts, to indulge in expenditures, which in less prosperous times would be justly deemed as inexcusably extravagant. It becomes us to remember that ours is a *Charitable* Institution; that its funds are a sacred trust; and, moreover, that so large an increase of our numbers, must, in the nature of things, multiply our future beneficiaries. Now is the time to provide for that coming contingency. Most of our members are young and strong, but a few years will make old men of many of them, and sickness and poverty may make them objects of our charity long before their hairs have been silvered by the frosts of age.

It now only remains for me to thank you, my Brethren, for the repeated tokens of your kindness and confidence which I have received at your hands during the period of my administration, which has now reached its close. I thank those of you particularly, who have been associated with me in office; by whose wise counsel and cheerful co-operation I have been assisted and supported in the discharge of the duties which have devolved upon me.

That God may abundantly bestow upon you Heaven's choicest favors, and ever shed the smile of His love upon every interest of this cherished Institution, so that it may continue to be a blessing in the earth, is the fervent prayer of my heart.

BR. RANDALL'S ADDRESS ON INSTALLING HIS SUCCESSOR.

R. W. Brother,—

The M. W. Grand Lodge having elected you its Grand Master for the year ensuing, and you having signified your acceptance of that trust, it now becomes my duty to consummate their and your action, by installing you into this Oriental Chair; a duty, which I need not say, affords me the highest pleasure to perform.

I congratulate you, my R. W. Brother, on your elevation to an office of such dignity and importance; the highest in the gift of your Brethren,—which has been held by many whose illustrious names adorn the history of our state and of our country; an office which brings with it much honor, great responsibility, and no little labor.

I congratulate the Grand Lodge on their election of a Grand Master, who has by so many years of faithful service so abundantly attested his zeal and attachment to the Order; who commenced his career at a period when Freemasonry was extremely unpopular, and when under the pressure of public prejudice it could hold out to the uninitiated no attractions but such as ever attach to the cause of truth when persecuted by the spirit of blind passion and intolerant bigotry;—one, who by his proverbial generosity, and happy amenity, has won the esteem and affection of his Brethren; while his attainments as an accomplished scholar, and his distinguished professional skill, have secured a high reputation in the community, affording a gratifying promise of a successful administration of the duties of the office to which you have with so much unanimity called him.

Permit me to remind you, my Brother, that though you enter upon your duties when the skies are clear, and the gales of popular favor are most flatteringly propitious, yet, before your term of service shall have expired, you may be called upon to exercise great wisdom and great firmness in protecting and promoting the important interests committed to your charge.

With my best wishes for the abundant success of your administration, I now proceed to invest you with the proper insignia of your office.

INAUGURAL ADDRESS,

Of M. W. WINSLOW LEWIS, before the Grand Lodge of Massachusetts, Dec. 27, A. L. 5854.

ON assuming the functions of presiding over the Grand Lodge of Massachusetts, I sensibly feel the dignity of the office and the responsibilities incurred. It is the first Grand Lodge as to the period of its foundation, the Mater Latomia of the United States. Its decisions are respected every where, and its radiance of "light" as widely diffused. Its offices have been sustained by the honored and the good; bright jewels among Masons, ornaments of society.

Passing over the early history of the Order in our ancient Commonwealth, and starting from the time of the "Union" in 1792, when, as our historian Harris terms it—

> "Nunc magis opus movetur,
> Felicior rerum nascitur ordo—"

There are found the names of John Cutler, John Warren, Paul Revere, Josiah Bartlett, Isaiah Thomas, Timothy Bigelow, Samuel Dunn, Benjamin Russell, John Dixwell, John Soley, John Abbot, and others, who have shed lustre not only on our Institution, but also on the vocations they adorned. In the storm as in the calm they were faithful. All these have passed on to a more sublime exaltation. Here, their memories are forever green—"*Virtus post funera.*" Here, we are gathered amid the brightness of prosperity, which often tries mortals more than the dark hour. "Felicity eats up circumspection," and it behoves us to be warily diligent; on our Masonic field to sow that seed which shall enrich and bring forth the best fruits. If too profusely scattered, its shoots at first present the promise of a rich harvest; but it is a promise to the eye only. The very profusion impedes the thrifty action. "Guard well your portals for the safety of your house," is as applicable to us here, as in our domestic abodes. Let not mere numerical force be our desire or support, but seek to strengthen by the power of character and goodness. Let not mere negative qualities secure admission among us. Require the stronger proof, the active excellence; the heart that acts as well as feels, that exercises the good deed as well as the word; that the applicant should stand out in bold relief, not as one who has merely done no harm, but as the more emphatic one who has let his light shine to enlighten, to assist and vivify.

At this particular period, in the tranquility of success, our Institution may be viewed with distrust and scanned with jealousy, by those who view it as a secret power, combined either for purposes selfish, or as exerting influences beyond the ostensible union of the Order. Combinations have recently been formed, and are multiplying, to sway public opinion and effect public measures by secret organizations. It is not our province to applaud or decry them. From political discussion we carefully hold ourselves aloof, and this we should impress upon our fellow-citizens on all proper occasions, and I hold that this Grand Lodge should now re-affirm, as often before, but now especially essential to reiterate, that we are bound as members of a Brotherhood throughout the world, irrespective of language, nation or sect, (religious or political,) to improve the kindly affections, to relieve the unfortunate, the "large wish of benevolence to dilate," the "conscious heart of charity to warm," to make ourselves wiser and better. We go not beyond. We shut out the divided opinions and rancours which beset society, and in our quiet asylum "mingle into bliss." "Our great end is improvement;" "to raise the feelings and to mend the heart;" to diffuse the principles of an universal benevolence and philanthropy. All our designs, mysteries and emblems are devoted to useful and interesting purposes, and are suggestive of the paths of duty, while they all combine to produce that order,

> "Which nothing earthly gives or can destroy,
> The soul's calm sunshine and the heartfelt joy."

These are the purposes for which we are thus banded together. And moreover, we are not a secret society, only so far as is necessary to ensure our unity and carry out our professions and practices. Where, when and who assemble, is, or may be, known to all. The names of the officers are widely published, and there is no Mason who will deny his brotherhood. Books are published illustrative of our principles, and all the world can read therein, that if we are true followers of our professions, we are not wanting as citizens or Christians. We exert no influence on public measures or actions, save that still, silent, beneficent influence which our teachings should produce on our lives and deeds. By our acts without, let us develope that which is sowed here, and practically demonstrate what "good can come from our Nazareth." As patriots, philanthropists, and good citizens, let Masonry point to her votaries, and with pride proclaim, "Si requisis monumenta, circumspice."

My predecessor has given a full detail of the present state of the Grand Lodge, and of its flourishing condition, to which he has so much conduced by his judgment and unceasing attention. I have therefore but a few words to add. I would suggest for your consideration, the propriety, nay, the necessity, of providing better and more ample accommodations for your Grand Secretary. All other Grand Lodges of standing are thus provided. Brethren visiting this city, requiring information, seek for the Recording Officer of the parent body, not only to learn the details of Massachusetts Masonry, but from him gather the lore of the whole Masonic world. Arrangements might be made, and at a small expense, to accommodate the Corresponding and Recording Secretaries and Treasurer together.

Deeming the formation of a better Library of essential importance and interest, and, as under my predecessor, one has been commenced, which already contains rare and valuable works, I would call the attention of the fraternity to the subject. Circulars have been issued requesting the donation of books and pamphlets relating to Masonry, and I trust that the Brethren will respond to the request.

At the last meeting, a dispensation was granted to our German Brethren for a new Lodge, to be entitled the "Germania Lodge," in order that those of that nation, not sufficiently conversant with the language of the land of their adoption, might reap the full benefits of that Order, which recognizes no language save that of Masonry, which is universal. The Teutonic stock has ever been welcome to our shores. Their honesty, industry and thrift, are well known and appreciated. We extend to them the hand of friendship here, feeling a firm assurance, that we are adding to that extended basis, on which our great superstructure rests.

Having now concluded the few general remarks which seemed pertinent to the occasion, allow me, my Most Worshipful and Reverend Brother, to felicitate you on the prosperity and success which have attended your administration. Reversing the classic phrase, let me add, "Non equidem miror, invideo magis." I envy that calmness in debate, that executive tact, that eloquence, which have for three years adorned the Chair and shed from the East such grace and efficiency. I thank you for all you have done and so well done, and I am confident that your Brethren assembled here, and throughout our jurisdiction, accord in general approbation, and they have directed me to perform the pleasing duty of presenting to this Grand Lodge, the Portrait of their now Past Grand Master, procured by the subscriptions of the Fraternity; with their prayers, that the living form may long be spared to them, and that the "presentment" may continue for many, many years, to adorn our Temple, and that a prosperous Brotherhood may be long reminded of one, who in his day and generation, was the "first among his equals."

[To the concluding paragraph of the foregoing, the M. W. Brother Randall replied as follows]:—

Most Worshipful Grand Master,—

It has been my lot to address this Grand Lodge on very many occasions, and sometimes with scarcely any preparation, but never with the embarrassment which I feel at this time. It is, M. W. Sir, with no ordinary emotions that I attempt to respond to your words of kindness, in language which may be suitable to this occasion, and which shall fully express the feelings of my heart.

I most sincerely thank you, M. W. Grand Master, for the very flattering manner in which you have been pleased to speak of my past services. And allow me, through you, to express my most grateful acknowledgments to my Brethren for this highly gratifying expression of their affectionate regard,—this testimonial of their appreciation of my humble endeavors to discharge the duties of Grand Master. I entered upon this office with scarcely any experience as the presiding officer of a deliberative body, and with none at all as the Master of a Lodge. If I have succeeded in performing my duties successfully and satisfactorily, it is to be attributed, in no small measure, to the fact that I took the Chair in a time of peace and prosperity,—that I have ever received the cordial co-operation of my Brethren,—and have always sought on all important questions, the counsel of older and wiser Masons than myself. I take this opportunity to express my obligations for important assistance which I have frequently received from my immediate predecessor, and also from the Recording Secretary, to whose Masonic learning and authority you have already alluded, during the services of this evening.

I again thank my Brethren for this token of their esteem,—and you, M. W. Sir, for the happy manner in which you have spoken for them. While I feel a just pride in having that portrait suspended among those worthies who already adorn the walls of this Temple, my fervent prayer is, that by the blessing of God, we may all so fulfil the duties of life, that we may find a place in "that Temple of the Redeemer, above, that home not made with hands, eternal in the Heavens."

THE MASONIC EMBLEMS

ARE silent monitors, ever teaching some beautiful moral lesson to him who studies them faithfully,—lessons eminently calculated to improve the heart, enlarge the understanding, and to smooth the rough ways of life. In them there is ever, more or less distinctly present, some embodiment of excellence. In them the invisible blends itself with the visible, and is more eloquent than words. They speak a language, though silent, all powerful and persuasive to him who understands it, and can appreciate its beauty and force. To the intelligent Mason they have an extrinsic value above price. Intrinsically they are nothing. There is no intrinsic value in a military banner, but extrinsically it reminds us of duty, of heroic daring, in some instances of freedom, of right. Even the highest ensign that men ever met and embraced under, the Cross itself, had no meaning save an accidental, extrinsic one—an acquired divineness and worth, which, as Christians, as Masons, we venerate. So it is with the emblems of Masonry. The Level, for example, teaches the great fundamental truth that all men are brethren, of the same stock, of the same nature, and sharers of the same hopes. It Masonically teaches that the sunshine of success may be soon clouded by the darkness of misfortune, and that in life's eventful rotation, in its chequered results, each moment may place us where fraternal sympathies are needed. It also teaches us to level our passions to the bounds of moderation, to level the exuberance of the pride of success, to level our hearts to the generous impulses of charity, and make it the practical maxim of our lives to aim at goodness, as the only sure distinction. So with all our emblems. Let the young Brother, then, study them faithfully, and improve by the important lessons they teach.

THE ESSENES—NO. III.

BY R. W. JOHN H. SHEPPARD.

It is delightful to meditate on Palestine, as she was in the age of pastoral simplicity, or in the days when our ancient Brethren built the Temple—or gathered in the first churches of Immanuel. The pictures of Hebrew glory then rise up like a moving panorama before the mind's eye. The monadic lives of the patriarchs, when they dwelt in tents, and were sometimes visited by angels—the three heavenly ones under the oak tree at Mamre, waiting for Abraham—the vision of Jacob's Ladder with its Masonic rounds of Faith, Hope and Charity, set up on the earth, whose top reached to Heaven—the views of mountains of God, where the prophets trod and the dew fell sweetly—the rural scenery of brooks and fountains amidst the landscapes of wheat and barley and fig-trees and pomegranites—and the forms of flocks and herds and camels grazing in the vales and on the hill-sides, are seen in the remote distance. As we draw nigh the reign of Solomon, what pleasing images cluster round this land of oil, olive and honey, of bards and seers; a magnificent Temple—a numerous population—opulent cities—picturesque villages—the daughters of Judea, like their own rose of Sharon and lilly of the valley, in beauty—and the sound of the timbrel and harp and dulcimer, at many a cottage door, come up in the vision. Then the Red Sea whitened with sails bearing the gold of Ophir. Then the lake of Galilee, where not a boat now swims, was crowded with fishing-ships from Capernaum, and Chorazin, and Bethsaida, cities of note which have long since vanished. Then the mountains were deeply wooded, and the lowlands adorned with the Palm, and the Sycamore and the Oak, where now the ragged cliffs present their bare brow to the tempest, and scarce a woodland or grove is seen.

But before the Star shone in the East, no part of the picture of the last days of Judea exhibits more interesting features to the Mason, than the humble abodes of the virtuous Essenes, amidst their cluster of Palm trees, gardens and vineyards—with their castle of Masada—within view of the craggy mountains of Moab—and near the deep, black waters of the Dead Sea. The history of the Holy Land for four hundred years—from the appearance of Malachi to the day when the voice of St. John echoed in the wilderness—presents a dreary calendar of wars and rumors of wars, impiety, insurrection and discord; a moral blank in that unhappy country. The only bright spot in all that dreary period, was the existence of our Fraternity. When darkness overspread Palestine, and the sceptre was about to depart from Judea, the lights of the Essenes were still beaming on the tops of the rocks and in the deep vales. They saw the voluptuous and disgraceful reigns of the Herods, the altars of their fathers desecrated, and the Roman Eagle towering above the corrupt and worldly nation of apostates. Forms and ceremonies were kept up, but there was no spirituality in the religion of priests and people. The Temple of Jerusalem was a place of money changers, and a den of thieves. Yet in their lonely dwellings and humble synagogues in the wilderness, the Essenes were good men and true, waiting for the redemption of Israel, and ever musing on the immortality of the soul, as dimly portrayed in their sacred writings.

Since then, nearly nineteen centuries have passed. The Essene has gone from the earth. The Temple has vanished. Robbers to this day fill the dens and the caves among the limestone barriers of the Dead Sea, whose waves, with those of the lake of Galilee and the Jordan, only respond in mournful notes to the requiem of departed glory in a country doubly endeared to us by the remembrance of these ancient Brethren.

There is one remarkable coincidence between the views of the first converts to Christianity and the Essenes; for in describing the habits and character of these ascetics, it will be recollected that they lived as a community, as one great family, in whatever village they dwelt, no one owning estate or seeking riches for himself. Now after the great Feast at Pentecost, in which three thousand souls were added to the church in one day, we are told in Acts ii. 44, 45, "And all that believed were together and had all things in common, and sold their possessions and goods and parted them to all *men*, as every man had need." In chap. v. 5, we read that they appointed officers, or stewards for daily ministration to the disciples.

This was so similar to the household economy of the Essenes, that from their religious character, there can be no doubt there were many of this sect among the converts. However this domestic system might suit a limited number, its operation was too narrow and stringent for a religion destined to become universal. The adoption of it would be necessarily local, partial, and exclusive—a kind of spiritual *Socialism*, beautifnl in theory, unsuitable, and involved in difficulties, in practice. It might have answered for the moment, but we do not read in the Scriptures, nor in church history, that Divine Wisdom dictated it as an example to Christians, and it died away, like many other Utopian reforms.

A. L. 5855. The question has often been asked, why do all the Masonic records, documents and writings bear date in this manner, being so different from the Christian chronology. The answer is plain, and the initial letters and figures involve neither treason against government nor ostentation of mystery. They will be found, when understood, to belong to a system, every part and parcel of which were the result of deliberation and wisdom. Inasmuch, as in the building of the Temple of King Solomon, there was no material used so small, nor labor performed so light, that they could have been dispensed with, and when the superb structure was completed, its unity and beauty of design excited the admiration of the world; so in our Institution, all who have become intimately acquainted with its object and nature, and the various degrees, emblems and symbols, which bind it together as a whole, must allow that it was founded on wisdom, and is admirably adapted to our social nature. The scorner and the scoffer may attempt to deride some of the types and figures, which have descended from ancient Craft Masonry, and amuse himself with the distortions of his own caricatures; but therein, he will either evince his ignorance of what he abuses, or display an utter disregard for sincerity and truth. In the one case he is like the boy who plays with bubbles, which to him seem only configurations of soap and water, while the philosopher sees, even in these brilliant, globular forms, the path of the rainbow, and the germ of a deep science. And as for the other, he has to remembor

> "A vow, a vow—I have a vow in heaven.
> Shall I bring perjury upon my soul?
> No, not for Venice."

Freemasonry dates from the beginning of the world—the genesis of light—A. L. anno lucis, the year of light; not that Adam was a Mason, nor Cain the first seceder, but for several reasons. 1st. It originated in remote ages, long before the Christian era. We have traced it in preceding numbers, as an Institution adopted by Pythagoras, and we have seen its beautiful rays of light cheering the dwellings of the Essenes by the Dead Sea. But it never was in greater splendor and glory than in the Temple of Mount Moriah. The antiquity, therefore, of our origin, justifies the commencement of the chronology at a period of the world to which our forms and emblems so frequently refer.

2. All Masons are not Christians, nor are all Lodges held only in Christian lands. We have Brethren among many nations, where the Glad Tidings of the Gospel have not yet reached. There are Masons among the Hindoos, the Mahometans, the Jews, and some of the Aborigines of America—they exist in the insular empire of Japan and among the dark inhabitants of Morocco. The late investigations of the learned Dr. Oliver, and others in England, will sustain this assertion. Our chronology is, therefore appropriate and suitable.

3. Tradition teaches us, that from age to age our ancient Brethren have used this mode of computation. At what particular time the "year of Light" was first introduced for A. M. or the year of the world, is immaterial. It is enough that it fixes and celebrates a great era to begin from, and no one could be more truly Masonic. The Romans had their U. C., urbe condita, the building of the city, the Greeks their Olympiads, the Egyptians their Pharonic dynasties, the Mahometans their Hegira, or flight of their Arab prophet from Mecca, and the Christian world the Nativity of our Redeemer, as the starting points in the notation of time. Ancient Craft Masonry was not in the *dark* when she dated from the dawn of *light.*

Such is our explanation. The matter is not important. There is a question growing out of this beginning of light, touching Geology and reaching far back beyond the Mosaic history. Was light created when the Megatherium, and Megalosaurus and Ichthyosaurus and Ganoid and Placoid races of monsters were on the earth? Was there any other light than the horrid glare of a molten globe, at that time? Did these monsters of the mud, dwelling among gigantic ferns, see or feel their way? Had they eyes, or were they like the eyeless fishes of the lake, where midnight forever dwells in the Mammoth Cave? Living beings, for aught we know, of stupendous size and hideous forms, may have roamed in the gazeous gulphs and paludal recesses of Chaos, and monsters may have revelled for ages in mud—but we have reason to believe, that the world, as we now find it, was moulded into form and beauty, agreeably to the Scripture account, and when "God said let there be light and there was light," the earth was in its present geological state, and consequently the first year of light was coeval with the first year of creation as we now see it in the solar system.

HON. N. E. BENSON, P. G. M. OF G. LODGE OF ALABAMA.

The Committee to whom was referred that part of the Address of the Grand Master which officially announces to the Grand Lodge, in appropriate and eloquent terms, the decease of Nimrod E. Benson, Past Grand Master of the Grand Lodge of Alabama, beg leave to report:

Whereas, it has pleased the Sovereign Grand Master of the Universe, in his omniscient but inscrutable Providence to remove by death our highly revered and dearly beloved Brother, Nimrod E. Benson, be it therefore

Resolved, That in the death of Nimrod E. Benson, Past Grand Master of the Grand Lodge of Alabama, this Grand Lodge has lost one of her oldest, ablest, most efficient, honored and revered members; Masonry one of her wisest, most experienced and zealous devotees and exemplars; the State one of her purest, most intelligent, practical and patriotic citizens; and society one who, by the gentleness and urbanity of his manners, sweetness and amiability of temper, abounding goodness of heart, and disinterested, active philanthropy, had endeared himself to all who were favored by his acquaintance, and the thousands who had heard the wide report of his good fame.

Resolved, That the members of this Grand Lodge sincerely and deeply deplore the death of their revered and beloved Brother, which has made a vacancy in their midst which cannot be filled, and a loss which is irreparable. But the poignancy of their grief is mitigated by the pleasing consolation that "their loss is his gain;" that he has exchanged his membership from a terrestrial to a celestial Lodge, where the Sovereign Grand Master presides; and that he is now in the ineffable enjoyment of the fruition of the rewards of a long probation, faithfully tried in earnest, unremitted and enlightened endeavor to do good. They will also doubtless recollect that they can best compensate for their loss, attest the sincerity of their grief, the estimate of his worth, and honor for his memory, by steadily walking in the path of duty, illumined by the light of his example, that their end and reward may be like his, and that they may be reunited to their departed brother in that upper abode where there is endless union and felicity.

Resolved, That the members of this Grand Lodge deeply sympathise with the relict and family of our deceased Brother, and hereby tender them our sincere condolence.

Resolved, That in testimony of the respect of the Masonic Fraternity for the memory, and sorrow for the death, of Nimrod E. Benson, Past Grand Master of the Grand Lodge of Alabama, the members of the Grand Lodge wear the usual Masonic badge of mourning for sixty days, and that the Grand Lodge Room be clothed in mourning for the unexpired period of the present Communication, and the Subordinate Lodge Rooms in the State shall be clothed in mourning for six months.

Resolved, That the Grand Secretary transmit a printed copy of the proceedings of this Communication to the relict of the deceased.

Wm. Hendrix, P. G. M.
J. McCaleb Wiley, P. D. G. M.
John R. Clark, P. S. G. W.
W. C. Penick, P. J. G. W.
W. P. DeJarnette, P. S. G. W.
John M. Strong, P. J. G. W.
T. M. Bragg, P. J. G. W.

HISTORY, NATURE AND OBJECTS OF MASONRY.

JAMES MILLER, SCOTLAND.

[Concluded.]

Several of the Lodges which obtained their charter of erection from the Mother Kilwinning, took also the name of Kilwinning, with that of the town where they carried on their work. Of these the most distinguished is Edinburgh Canongate Kilwinning, No. 2. The Lodge claims a sort of traditionary existence from the year 1677, but we entertain doubts whether the evidence would quite satisfy a jury of neutral antiquarians. In their charter from the Mother Kilwinning, of date 1736, they are acknowledged as part and parcel of the old Lodge, a sort of "*alter ego*," resident in the Canongate of Edinburgh, and reference is made to a petition presented on the 6th December, 1677, to be permitted to meet as a lawful Lodge, which petition is asserted to have been granted at that time.

The Old Kilwinning St. John's, Inverness, number six, dates from the year 1678. The Hamilton Kilwinning, number seven, from 1695. None of the other Kilwinning Lodges go farther back than 1724, and the charter of our Glasgow Kilwinning, number four, is dated 1735.

Various circumstances have concurred to give a considerable degree of prominence to Kilwinning in connection with Freemasonry. It is probable the celebrity of the Master Mason from Cologne, who resided at Kilwinning during the building of the abbey, and the grand communications said to have been held there under his presidency, first directed Masonic attention to that town. M. Thorry, a French writer, whose statements, says Burnes, may generally be relied on, informs us in his '*Acta Latamorum*,,' that King Robert the Bruce founded the royal order of Heredom of Kilwinning immediately after the battle of Bannockburn, reserving to himself and his successors on the throne of Scotland the office and title of Grand Master.

The Royal Order is indeed one of considerable antiquity, and is quite distinct from the Royal Arch, with which it has sometimes been confounded, resembling in some respects the Inner Circle of the Essenes. It is described as the "Highest and most sublime Order of Masonry, established first on the holy top of Mount Moriah in Judea, revived at Icolmkill, and afterwards at Kilwinning, where the King of Scotland first sat as Grand Master;" and one of its professed objects was to correct the errors and reform the abuses which had crept into the practice of the Three Degrees of St. John's Masonry.

This Order is highly esteemed in France, where it is recognized and sanctioned by the Grand Orient, under the title of the Rose Croix de Heredom de Kilwinning.

The Brethren of the Lodge of Constancy at Arras still preserve with reverence, we are told, an original charter, granted to them in the year 1747, by the unfortunate Prince Charles Stuart, and signed by him as the representative of the kings of Scotland. In a chapter of this Order, which is held only in Edinburgh, except by special dispensation, the principal seat is always vacant, unless when occupied by a Scottish King.

When James the First returned to Scotland in the beginning of the fifteenth century, he took a considerable interest in the prosperity of the Freemasons, not unfrequently presiding in person at the Grand Annual Communications held at Kilwinning. It was on his recommendation that the Brethren made choice of a Grand Master, to whose decision, in matters Masonic, they were bound to submit. It was necessary that this grand officer should be a person of rank—a nobleman, or a clergyman of distinction—so that he might possess the requisite degree of influence with all classes. He had the privilege of appointing deputies in the different provinces, to whom his authority in ordinary cases was delegated.

The office of Grand Master Mason was alike honorable and practical. His elevated rank secured for him the respect of the neutral world, while as a Brother of the Craft, and bound by its solemn obligations, he enjoyed the entire confidence of his Brethren.

The ancient practice of laying the foundation-stone of important buildings with a Masonic ceremony, was a solemn authentication of the work by the visible head of the Craft, who stood in the relation of umpire or daysman between the proprietor or 'Lorde of the Worke,' and the instruments of its construction, and he was appealed to in any difference that might arise during its progress.

Such is the true rationale of the Masonic ceremonial, and it was owing to an unfortunate misapprehension of its nature on the part of the Edinburgh authorities that our respected Queen Consort was placed in a false position, when the foundation-stone of the Fine Arts Gallery was laid in 1851, and the intended pageant shorn of much of its expected effect. A better acquaintance with the ancient intention led to very different results when shortly afterwards the Victoria Bridge at Glasgow, and that noble charity the new Infirmary at Dundee, were Masonically authenticated under the auspices of the Grand Lodge.

The true position of Prince Albert on such an occasion, and the only one he ought to have been invited to occupy, was that of the 'Lord of the work,' by whom the Grand Master is requested to see the foundation-stone laid, according to the time-honored practice of the Royal Art.

The first Grand Master of the Craft in Scotland, appointed according to King James's plan, was William St. Clair, third Earl of Orkney, who was one of the hostages for that monarch, when permitted to visit Scotland in 1421, during the period of his compulsory residence in England. It was this St. Clair who built the beautiful little chapel of Roslin, on the banks of the Esk, so much admired for the picturesque beauty of its situation and the peculiarity of its architecture. The office was afterwards made hereditary in that noble family in connection with the Barony of Roslin, and so remained until the last scion of that "Lordly line" resigned his privilege into the hands of the craft in the year 1736, when the Grand Lodge of Scotland was constituted in its present form.

During the prevalence of their own peculiar architecture, the privilege of admission to the Masonic Fraternity was confined to those who designed and executed the ecclesiastical structures on which they were chiefly engaged, and to some of their patrons. Many of the prelates of those days were able and accomplished architects, and some of the monks expert craftsmen or artists, rendering important assistance in the decorative sculptures. It is universally admitted that in the hands of the Freemasons the arts of construction attained to a higher degree of perfection than they had ever before arrived at, and that they declined considerably under the Italo-vitruvian cinque-centists, by whom the Mediæval Masons were superseded.

But although the introductions are now unhappily much less discriminate and practical, and the facility of admission one of its greatest misfortunes, and the fruitful source of many follies and absurdities perpetrated under the name and pretence of Freemasonry, its principles are so pure and genuine, the practice it inculcates so amiable and so honorable, that we can feel no surprise at its uninterrupted permanency and universal diffusion. "I have ever," said the late Lord Durham on a public occasion, "felt it my duty to encourage the principles and practice of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without and annihilates within the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes of men can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or social intercourse."

There are few generous minds to which this venerable association does not present some salient point of interest and attraction. It is, indeed, a subject of grateful acknowledgment, that the first verse of the Bible open to the inspection and within the comprehension of the humblest peasant of modern days, conveys more precise and certain knowledge on the most important subjects, than was possessed by the wisest of the heathen, or was communicated with "fearful ceremonies under the shades of night in secret caverns and solitary groves" by the cognate associations of antiquity; but we are not to forget amid our own greater privileges, that by these the feeble flame of knowledge was fostered and kept alive under every disadvantage. And while it enlarges the borders of sympathy, and calls forth the exercise of charity, the Masonic Association appeals to the imagination through its archæological relations, bringing within our retrospective scope the antediluvian precautions of the sons of Seth to preserve their scientific discoveries from the destructive agencies of fire and flood by their pillar of brick and their pillar of stone; brings before us the sculptured obelisks and fanes of Egypt, so graceful in form, so grand in dimensions; carries us down the faint but certain track left by the Ionian artificers; leaves us to linger in reverential awe before the heaven-directed pile which rose in noiseless perfection on the hallowed heights of Moriah; prefiguring that more glorious dispensation, over whose persecuted propagators, a thousand years afterwards, Masonry threw the protecting ægis of its mysterious involutions. We dwell with enthusiasm and pride on the marvellous relics of the middle ages, those Christian cathedrals and churches, not less original in conception than the Pagan temples of the land of Misraim, but far beyond them in the universality of their appliance, and the illimitability of their extension; the sculptured enrichments of their bosses, panels, corbels, and capitals of columns, in point of grace and beauty unsurpassed by the best efforts of Greece and Rome, and displaying an exhaustless variety, to which all living nature was tributary.

But while the Masonic Associations bring together the remotest periods of time, they unite in the bands of "brotherly love, relief and truth," the most distant regions of the earth, inculcating the obligations of mutual forbearance in differences of opinion, temperance of living, purity of language and sentiment, and the faithful and honest discharge of all our relative duties.

Many instances are recorded of the universality as well as potency of the Masonic tie, and the chivalrous generosity with which it has been acknowledged; but far more have passed away from the memory of man, and left no trace behind. Sir Archibald Alison, the Provincial Grand Master of Glasgow, in his eloquent and comprehensive History of Europe, records several instances, and I have more than once heard him make grateful allusion to the obligations under which a very near relative of his lay to his connection with Masonry, it having been the means of saving his life, in utmost extremity, during the American war. Many instances have come to my own knowledge, on authority the most unexceptionable.

Colonel M'Donald of Dalhousie, in Perthshire, when on a visit to Alexander M'Laurin, Esq. of Broic, took the opportunity of being initiated in our mystertes, in connection with the Lodge St. Michael, Crieff, No. 38, of which the father of my informant, Brother Tainsh, was secretary at the time. He was induced to become a member of the Venerable Fraternity, he said, from the impression made upon him by an incident which occurred, in his own experience, during the Peninsular war. "On the morning after a smart skirmish, a flag of truce was sent to our lines, to deliver up the gold watch, sword, purse, sash, and Masonic diploma of an officer who had fallen in the fight, and which were thus generously restored to the relatives of the deceased Brother Mason."

Major M'Ready, in his Memoirs, relates that during the year 1814, when a very young soldier, attached as a cadet to one of our regiments then in Holland, he resolved, during a short armistice, to pay a visit to Antwerp, then in the hands of the French, in the disguise of a Dutch boor. The incognito was, however, very speedily detected, and he was of course arrested and brought before the French officer in command, who, having satisfied himself that the visit was merely one of simple curiosity, to vary the monotony of inaction, at once set him at liberty on his parole. "After visiting the town," says he, "I dined in a cabaret, and, notwithstanding all the Abbe Baruel says against Masons, Gowan, a companion, being a Mason, saved us from being insulted by a large party of French officers.

Similar instances of good offices interchanged, and protection afforded to each other, by parties entire strangers, except through their Masonic relation, might be largely multiplied, but these will suffice in the meantime as an illustration of the generous feelings inspired by the Masonic connection, and that in the vicissitudes of this busy bustling world there is ample scope for their exercise.

MASONIC INSTALLATIONS.

The Installation of Tranquility Lodge of Free and Accepted Masons, took place on Wednesday evening last, at Jones' Hall. The installation ceremonies were conducted in the most imposing and perfect manner, by Right Worshipful Thomas B. Johnston, of Wiscasset, Junior Grand Warden of the Grand Lodge of Maine, assisted by Brother Parish L. Ayer, as Grand Marshal. After the Installation Services were concluded, the craft and all those in the well filled hall were highly edified by a neat and appropriate address from Rev. Wm. A. Drew, of Augusta. The address was an unanswerable argument in favor of the usefulness and salutary influences of the ancient institution of Masonry.

The interest throughout the Installation was fully sustained by the exceedingly beautiful and interesting manner in which Mr. Johnston conducted the ceremonies, and all must concur in the conclusion that the interests of Masonry cannot suffer from such a public display.

After the services at the hall were finished, about seventy of the Masonic Fraternity adjourned to the De Witt House, where they were regaled by an excellent supper served up in Thorp's best style. Everything at the supper table passed off as pleasantly as at the Installation, and after the viands prepared had been disposed of, and fraternal remarks from Messrs. Johnston, Balkam, Fessenden, Piper, and others, in response to the toasts prepared for the occasion by Mr. Andrews, and the familiar exchange of thought and sentiment, customary on such occasions, the craft separated. It was a pleasant reunion, and will long be remembered by those taking part in it.—*Lewiston Falls (Me.) Journal.*

At the Annual Communication of Republican Lodge, Greenfield, held at Masonic Hall, the following officers were duly elected and installed for the current year.

Edward P. Graves, W. M.; Nathan E. Babbit, S. W.; George Ripley, J. W.; Charles L. Fisk, Treas.; David H. Fisk, Sec.; Samuel Boylston, S. D.; Anson Mitchell, J. D.; Frederic L. Haywood, S. S.; Henry A. Phelps, J. S.; David Lyons, Tyler.

Stated Monthly Communication, Thursday evening, before full moon.

Franklin Royal Arch Chapter, Greenfield, Mass.—Organization for the current year:—Wendell T. Davis, H. P.; Edward P. Graves, King; Joseph Beals, Scribe; John R. Holton, C. H.; George Ripley, P. S.; Charles L. Fisk, R. A. C.; Thomas W. Ripley, M. of 3d Veil; Nathan E. Babbit, M. of 2d Veil; Samuel Boylston, M. of 1st Veil; Lucius Dickenson, Treasurer; David H. Fisk, Sec.

Stated Communication, Wednesday evening, after full moon.

The Craft will be pleased to learn, that this Lodge and Chapter are both steadily increasing in membership and usefulness. M.

Greenfield, Jan. 17, 1855.

CORRESPONDENCE.

Knoxsville, Ill., Jan. 12, 1855.

Editor Freemasons' Magazine.—The following are the officers of the different Masonic bodies located here, for the current year:

Illinois Council, No. 1, R. and S. Masters.

Harmon G. Reynolds, T. I. G. M.: Isaac Guliher, D. I. G. M.; Cyrus C. Palmer, P. C. W.; Isaac B. West, Treas.; Sylvester Stevens, C. G.; M. G. Smith, Steward; Thomas Cooper, Sentinel.

Horeb Chapter, No. 4.

Cyrus C. Palmer, H. P.; Wm. McMurtry, King; Isaac B. West, Scribe; T. T. Parmenter, Treas.; H. G. Reynolds, Sec. and C. H.; Sylvester Stevens, P. S.; William T. Butt, R. A. C.; James McCracken, M. 3d V.; Jehiel B. Smith, M. 2d V.; M. G. Smith, M. 1st. V.; David Eiker, Steward; Thomas Cooper, Tyler.

Knoxville Lodge, No. 66.

Sylvester Stevens, W. M.; John S. Winter, S. W.; M. G. Smith, J. W.; T. T. Parmenter, Treas.; H. G. Reynolds, Sec.; James McCracken, S. D.; Wm. T. Butts, J. D.

ASHTON LODGE.

A correspondent writes us that a new Lodge has recently been chartered by the Grand Lodge of Virginia, under the name of *Ashton Lodge, No.* 121, at Ravenswood, in Jackson county. He says, "The town is some one hundred and forty miles below Wheeling, and is situated upon lands inherited by Mrs. Henry Fitzhugh, Sen., from *General Washington*, through her grandmother, Mrs. *Ashton.* Hence the name of the Lodge. The town is a thriving one, and is the terminus on the line of the Monongahelia and Ravenswood Railroad, connecting with the Pennsylvania Central Road. The Lodge already numbers some forty members, good men and true."

EXPULSION.

To C. W. Moore, Editor of Freemasons' Monthly Magazine.

At a regular Communication of Sparta Lodge, No. 126, of Free and Accepted Masons, held in Millersburg, Holmes County, Ohio, Dec. 29, 1854, the following Resolutions were adopted unanimously:—

Whereas, Brother John Shrosk, a member of this Lodge, being Treasurer of the County of Holmes and State of Ohio, about the fifth day of December, 1854, decamped, taking with him the funds belonging to the said County, which he had received by virtue of his said office; thereby defrauding his fellow-citizens, and acting in a manner highly unbecoming a Mason. There being also five Brethren who are liable on his official bond, who in all probability will lose their all in consequence of his misconduct. This Lodge looking with horror upon his crime, consider that he in consequence thereof has forfeited all claim to the name of Mason, and the honor and benefit conferred by it, therefore,

Resolved, That John M. Shrosk be, and is hereby expelled from all the rights and benefits of Masonry.

Resolved, That notice of the same be published in the Masonic Review, of Cincinnati; also, the Freemasons' Monthly Magazine, of Boston.

G. Lawrie, *Secretary.*

Millersburg, Holmes County, Ohio, Dec. 30, 1854.

Griggsville, Pike County, Ill., Dec. 4, 1854.

To the Editor of the Freemasons' Magazine.

Dear Sir and Bro.—At a regular Communication of Griggsville Lodge, No. 45, Free and Accepted Masons, held on Tuesday, Nov. 28, A. L. 5854, John Parker Lining was expelled for gross unmasonic conduct. Yours fraternally,

John K. Bushforth, *Secretary.*

MASONIC CHIT CHAT.

☞A new and *modest* candidate for popular favor has recently appeared in the field of Masonic journalism, under the title of the "American Freemason," published in Kentucky. A friend in California has sent us a "private circular," which the publisher has scattered among the Lodges of the country; the character of which may be inferred from the following extract:—

> "We address this *private circular* to you as an officer of the Lodge, to lay before your mind some arguments favorable to a general dissemination of the American Freemason among your members. The influence your high position gives you cannot be better exercised than in the dissemination of Masonic light, and we believe by fair examination of the accompanying number you will become convinced that there is *no other* Masonic paper so well adapted for *general* use as ours. *We pledge our Masonic faith*, that it is a fair sample of the whole Volume; our aim is not to gratify a few of the *magnates* of the Order. *We do not play the toady to Grand Masters and Grandees*—they are but *men* as we are, and any reading, reflecting Mason may become as wise as they are. We pursue our Masonic investigations and choose our subjects *for the mass*, for the living, moving, thinking, loving mass of One Quarter Million Masons in the U. States."

We have never seen a copy of this "unparalleled" publication, and know nothing more of its character than what is set forth above. If its object be to engender envy and jealousy between the "living, moving, thinking, loving mass of one quarter million Masons in the United States," and the "Grand Masters and *Grandees*" of the Order, the more limited its circulation the better it will be for the peace and reputation of the Fraternity.

☞We have given, in preceding pages, to the exclusion of other matter, the interesting addresses delivered in the Grand Lodge of this State on the 27th December, by the retiring and succeeding Grand Masters. It was our intention to have accompanied them with some remarks of our own, but the crowded state of our pages has prevented. We cannot, however, permit the occasion to pass, without bearing our testimony to the great ability, untiring industry and faithfulness with which the retiring Grand Master has performed all the important duties of his responsible station. His whole administration has been one of great prosperity, and he leaves the Chair of the Grand Lodge, bearing with him the love and gratitude of all his Brethren. We commend his valedictory address, not only to the Lodges and Brethren of this Commonwealth, but to our readers generally.

☞Br. Edward Harper, P. G. Secretary, died in London on the 12th Nov. last. Br. H. was initiated 1801, and was assistant Secretary of the Athol Masons at the period of the Union, in 1813, when he was appointed, in conjunction with Br. W. H. White, (the present Secretary) Grand Secretary of the United Grand Lodge of England. He resigned his office in 1838. He enjoyed a gratuity of $500 per annum from the funds of the Grand Lodge, in consideration of his long services.

Results of the War,—We notice among the names of distinguished Brethren who have fallen in the War now raging in the Crimea, those of Capt. Horace W. Cust, aged 25; Capt. H. Joliffe, aged 28; Capt. Henry M. Bouverie, aged 24; and Colonel L. D. Mackinnon—all of the Coldstream Guards, and all highly respected members of Lodges in London and vicinity.

☞The Lodges in England are contributing liberally in aid of the widows and orphans of Brethren who have fallen in the existing Eastern war. A proposition has been made and will be carried at the evening session of the Grand Lodge to appropriate £1000 from the funds of that body for the purpose named.

☞Mrs. Cook, the venerable Matron of the Freemasons' Girl School, died at London, on the 11th October last, aged 78. She had been connected with the institution for more than half a century, having been appointed sub-Matron in 1802. We also notice the death of Mrs. Evans, the widow of the late Br. Wm. Evans, the well known London Masonic Jeweller.

☞We are pleased to learn that Dr. Oliver has published his "Revelations of a Square," (most of which have appeared in our pages) in a separate volume.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XIV.] BOSTON, MARCH 1, 1855. [No. 5.

THE PROPOSED CONFEDERATION.

THE Convention on the subject of a Confederacy between the Grand Lodges of the country, as recommended by the Convention at Lexington in 1853, met at the city of Washington, on the 3d of January last. We have not received any official copy of the proceedings, but learn that the Convention was organized by the appointment of M. W. Daniel Clopton, of Alabama, as President; M. W. Benj. B. French, of District of Columbia, and M. W. Charles Gilman, of Maryland, as Vice Presidents; and R. W. Finlay M. King, of New York, and M. W. Alfred E. Ames, of Minnesota, as Secretaries. We learn also, that there were delegates present representing the Grand Lodges of New York, Maryland, District of Columbia, Georgia, Alabama, Arkansas, California and Minnesota. The Grand Lodge of New York being the only one among the number that was officially represented in the original Convention at Lexington in 1853. We give below the result of their deliberations:—

For the purpose of establishing a unity of interest among the Grand Lodges of the United States—a unity of design and purpose—and of securing mutual confidence between them, and of promoting the general welfare of the Fraternity, said Grand Lodges do estabish and ordain the following

ARTICLES OF CONFEDERATION.

Article 1. All matters of difficulty which may hereafter arise in any Grand Lodge, or between two or more Grand Lodges of the United States, which cannot, by their own action, be satisfactorily adjusted or disposed of, shall, if the importance of the case, or the common welfare of the Fraternity demand it, be submitted with accompanying evidence and documents, to the several Grand Lodges, in their individual capacities; and the concurrent decision thereon of two-thirds of the whole number, officially communicated, shall be held authoritative, binding, and final on all parties concerned.

Art. 2. When any matter of difficulty shall arise in any Grand Lodge belonging to this Confederacy, between such Grand Lodge and its subordinates, of a revolutionary or other character, it shall be submitted as prescribed in Article 1, upon the request or direction of the Grand Lodge in which the same may have occurred.

Art. 3. When a difficulty shall have occurred between two or more Grand Lodges, of the character mentioned in Article 1, it shall be so submitted upon the request or direction of *either* of the Grand Lodges immediately interested therein.

Art. 4. Any member of the Confederacy shall have the right to submit to the several members of the same any question of Masonic jurisprudence or Masonic action, contemplated within its own jurisdiction, which may be deemed of sufficient importance to call for the united opinions of the members thereof, and in all such cases the like action shall be had by the said Grand Lodges, as is herein provided in other cases, and the decision thereupon shall be conclusive.

Art. 5. Each Grand Lodge belonging to this Confederacy shall take action upon the matter so submitted to it, and make a decision thereupon at its first Annual Communication, after the evidence and documents relating thereto shall have been received; unless for want of time or information, it shall be unable to arrive at a decision, and in this case it shall have until the next Annual Communication, at which time a decision shall be made.

Art. 6. When any difficulty shall have arisen in any Grand Lodge, or between a Grand Lodge and its subordinates, or between two or more Grand Lodges, as mentioned in Articles 2 and 3, the Grand Lodge submitting such difficulty, in manner as aforesaid, shall give notice to the other party or parties concerned therein, of its intention to submit the same to the Confederacy; and in case of the omission, neglect, or refusal of such other party or parties to supply the evidence and documents relating to such difficulty, in the manner prescribed in Article 1, for three months from the time of the service of such notice, the members of the Confederacy may proceed in the examination and decision of the difficulty so submitted, upon the evidence and documents before them; Provided that when such difficulty exists between two or more Grand Lodges, the Grand Lodge or Grand Lodges which shall not have first decided upon such submission, shall have three months after its next succeeding Annual Communication to supply such evidence and documents as aforesaid.

Art. 7. From and after these articles shall have been adopted by twenty of the Grand Lodges of the United States, its provisions shall be considered ratified, and all matters therein contemplated for adjustment shall then and thereafter take the course therein prescribed.

Art 8. No Grand Lodge which shall have united in this Confederacy, in manner as aforesaid, shall withdraw therefrom, until it shall have given twelve months' notice to each and every member of the Confederacy of its intention to do so.

Art. 9. These articles may be altered, revised or amended by proposition in writing, submitted by any one Grand Lodge, and concurred in by two-thirds of the Grand Lodges in this Confederacy; and such alteration, revision, or amendment, shall be operative and binding upon each and every member of the Confederacy, from the time of its adoption in manner as aforesaid.

It will be seen that the plan here presented, is the same, in its general features, as that presented by the Convention held at Lexington in 1853.* It is somewhat more elaborated, but the two are essentially identical. We had entertained the hope that some more feasible and less objectionable method of concentrating, and thus giving the power of unity, to the action of the Grand Lodges of the country, would have been matured and submitted by the Convention at Washington. This hope has not been realized. Perhaps it ought not to to have been entertained. The whole plan being an anomaly in Masonry, we were probably wrong in cherishing any expectation or hope that it could be so shaped and modified as to adapt it to the genius of Masonic government. Masonry is peculiar in its constitution and the laws by which it acts. And this peculiarity admits of few modifications or additions. Whatever is done in its name, must be done with reference to this important truth; or, however wisely contrived, failure and disappointment, if nothing worse, will inevitably follow. The plan proposed overlooks this essential feature in the govermental policy of the Institution, and presents a scheme, the analogy of which the history of Masonry does not furnish. It creates a confederation, or league, and authorizes it to exercise unprecedented and arbitrary powers, without giving to it the forms or organization of a Masonic body. It creates a controlling power, by whatever name it may be called, which cannot be said to possess either unity or individuality. It is neither a Grand Lodge nor a General Grand Lodge, a Convention nor an Assembly. It has neither location, organization, nor officers. Such a body, or power, is an anomaly in Masonry.

But the great mistake of the plan is, that it is predicated on the unauthorized and groundless assumption, that the Grand Lodges of this country are a mismanaged and disorderly class of bodies, alike incapable of the courtesies which should exist among equals, and of exercising the disciplinary powers over their subordinates, which are essential to their individual happiness and prosperity. Assuming this to be true, the articles of the "Confederation" propose little less than to put the Grand Lodges under guardianship! The Convention did not probably mean this; but they started upon a wrong principle, and it has led them to a false and impracticable result. They incautiously allowed themselves to be carried beyond the line, and without the usages, of Masonry; and they have arrived at a result to which, in our judgment, it is impossible for any Grand Lodge to accede. They demand too much, when they ask an independent Grand Lodge to place itself in a position where it may be at any moment arraigned, *nolens volens*, before its compeers, as an offender. It is making too large a draft on its independence and self-respect. A brief examination of the articles will best illustrate this position.

---

* Vide this Magazine, vol xiii. page 23.

It will be seen that the first article provides, that "all matters of difficulty which may arise *in any Grand Lodge*," and which cannot be satisfactorily adjusted by itself, *shall*, "if the importance of the case" demand it, be submitted, "with accompanying evidence and documents," to the members of the Confederation. The meaning of this provision doubtless is, that all difficulties, local or otherwise, which may arise among the *members* of any Grand Lodge, and which cannot be amicably adjusted by the parties themselves, *shall be* submitted as stated. If this be not calculated to degrade the Grand Lodges, by effectually depriving them, to a certain extent, of their disciplinary powers over refractory members, and thus encouraging rebellion in their midst, then we are at a loss to understand its purport and tendencies. Under such a rule, it would have been entirely competent for the late unholy clique, known as the "Tower Guard," in the Grand Lodge of New York, or the "protestants" against the election of the late Grand Master, Chancellor Walworth, and the present excellent Grand Secretary, to have arraigned that body before its compeers as a criminal, though guilty of no other offence than the exercise of a necessary and undoubted constitutional right! The question as to "the importance" of the matter in dispute, is left by the article to the judgment of either party. Neither has any exclusive control over it, nor is any tribunal provided for to decide it. *Either* may therefore arraign and put the opposing party on trial! We think the Grand Lodges will hesitate before they place any such power in the hands of their turbulent and recusant members, or themselves in a position where they may be exposed to the mortification of a controversy before their associates and equals, with a class of men whose highest aspirations is the notoriety which such a controversy would give them.

It is further provided in this connection, that matters of controversy between two or more Grand Lodges, "if the importance of the case" demand it, *shall be* submitted in the form and manner provided, on the motion of either party. To this there can probably be no very serious objection; and there certainly ought not to be any in those Grand Lodges that agree to it. But the question arises, whether it is expedient, and whether the harmony and prosperity of the whole Fraternity, would be promoted, by each individual Grand Lodge exposing itself to the liability to be arraigned, against its consent, before the Masonic world, on a mere difference of opinion, however important that difference may be? Under such a rule the Grand Lodge of Mississippi might indeed be *forced* from her present position on the New York question; but she would be no more convinced or better satisfied. It would be yielding to *necessity*, not from *conviction*. One such triumph over her pride of opinion, and freedom of action, would probably be enough. Coercion in matters of opinion is mental tyranny.

The second article first assumes the incompetency of a Grand Lodge to govern and discipline "its Subordinates;" and then, as a necessary consequence, provides, that "when any matter of difficulty" may arise between such Grand Lodge and its Subordinate Lodges, of a "revolutionary or *other character*," it "*shall be*" submitted to the members of the Confederation, "upon (its) *request* or *direction*." We suppose the meaning of this article to be, that if a Grand Lodge find itself incompetent to govern "its Subordinates," it may appeal to the members of the Confederation for relief. And such relief will be granted, if the Grand Lodge asking for it will consent to degrade itself to a level with its refractory Subordinates! The parties, thus occupying equal ground, may go into court and have their "matter of difficulty" adjusted!

The third article is unexceptionable as a part of the plan.

The fourth is of a-piece with the second. It generously, and perhaps very properly, tenders the services of the Confederacy, to enable any individual Grand Lodge to regulate and govern "its own jurisdiction," should it at any time find itself incapable of managing its own affairs, without such assistance!

The fifth article makes it obligatory on the members of the Confederacy, to act on all matters submitted to them, at the next annual communication after such submission, if it have time,—if not, then a year afterwards!

The sixth article is simply directory as to the manner of proceeding in such cases as may be submitted for adjustment. It however provides, that in case either of the parties to the controversy, shall neglect or refuse to furnish the required evidence, the Confederacy may proceed to decide the case on *ex-parte* testimony. But what would such a decision be worth, as a rule of action?

Such is the proposed "Confederacy," as matured and presented for the adoption of the Grand Lodges. Each Grand Lodge will of course determine for itself, whether such a combination is consistent with Masonic government? and if so, whether it is demanded by the necessities of the Institution in this country? If these questions shall be affirmatively answered by twenty or more of them, the plan will go into operation. It does not, as may be inferred from what has been said, commend itself to our judgment. There are too many and weighty objections to it. Some of these we have briefly pointed out. If any supreme authority, with power to control or supervise, or in any other manner to interfere with the existing forms of Masonic government, as practised in this country, be desirable, (and of this we entertain serious doubts,) a General Grand Lodge, with limited and clearly defined powers, would, in our opinion, be more Masonic, efficient, and preferable. But the time has not yet arrived when such a body can be established, with the consent and co-operation of a majority of the older and larger Grand Lodges of the Union. That time has been thrown back a quarter of a century, by the many abortive attempts that have been made, within the last fifteen years, to accomplish the object. Whether it will ever arrive is a question which the future alone can answer.

RESTORATION OF SUSPENDED MEMBERS.

The following remarks on the restoration of Brethren who have been suspended from the Institution, are from the very able Report on Correspondence, submitted to the Grand Lodge of Arkansas, by our talented Brother, Albert Pike, Esq., at its Annual Communication in November last. The views expressed are in harmony with those heretofore given in our pages on the same subject, and they are in conformity with correct Masonic practice and propriety. We are pleased to notice that our Brother discountenances the modern, and, if not already, in a fair way soon to become, under the rule set up for its regulation, dangerous innovation of "definite suspensions." However the matter may be regarded by others, to us it is an alarming doctrine, that a suspended Brother, without any evidence of repentance or reformation, at the end of a stated period, may return to his Lodge, and claim as a *right*, which may not be denied him, his seat and privileges as a member in good and regular standing, even though he come straight from the Penitentiary! Such a principle is fraught with too many evils to be recognized in Masonic practice. As said in our last—*suspension* is exclusion from the Institution; and *reformation*, not *time*, must govern the *restoration*. This is the only correct rule, as it is the only safe one. Brother Pike says—

"The views which we entertain on this subject may be peculiar to ourselves. We do not consider that either suspension or expulsion is imposed as a *punishment;* that when a Lodge *expels* a member, it is to rid itself of one who is an injury to itself and the Order; and whose continued connection with it, after the offence has been committed, is inconsistent with its welfare. Suspension for a *definite* period is imposed for the purpose of inducing the party to reform, and may be extended or put an end to at the pleasure of the Lodge. It is imposed on the ground that the party is *now* unfit to have communion with Lodges or individual Masons, but may become so within a certain time. Indefinite suspension is suspension so long as the party does not reform and fit himself to operate with the Brotherhood. When the *limited* time expires, the party has a right to present himself for admission at the Lodge-room, and to demand the opinion and voice of the Lodge whether his conduct, while under probation, has been such as to entitle him to return there. When the suspension is indefinite, he has no right to require such a vote, but may petition for it at any time; and it is in the pleasure of the Lodge to entertain the petition or not.

"We think *indefinite* suspension the most appropriate and fit penalty in every case where suspension is to be adjudged. It would be singularly anomalous if that which is involved in the idea of limited suspension, with renewed membership, *ipso facto*, at the end of the time, were expanded in the full array of words. It would be to say to the party, 'We find you unworthy to belong to the Order, at present; and because you are so, we suspend you for six months. At the end of that time, however, fit or unfit, you will be entitled to return and sit among us, whether reformed or not, if you commit in the meantime no new overt act sufficient to base a new accusation upon.'"

DE QUINCEY ON SECRET SOCIETIES.

It is more than probable that a majority of our readers never saw De Quincey's racy essay on Secret Societies. Perhaps many of them never before heard of the author or his essay at all. To such it may be proper to say, that the first holds an enviable rank among the most popular of the modern English critics and essayists, and that the latter, in spite of its quiddities and eccentricities of style, or perhaps as a consequence of both, is a lively and altogether readable paper, over which one may while away a leisure hour in an agreeable manner. The Essenes and Freemasonry is the subject of his Essay, though one gathers very little information from it in relation to either. But this is no concern of the author, so that he succeeds in interesting or amusing his reader. This he does—to some extent at least.

The following is a fair hit at the catch-penny expositions of Freemasonry with which the public of this country, as well as Europe, are periodically entertained:—

"The 47th of Euclid I. *might* have been kept a secret by fear of assassination, because no man could communicate *that* in a moment of intoxication; if his wife, for instance, should insist on his betraying the secret of that proposition, he might safely tell her—not a word would she understand or remember; and the worst result would be, that she would box his ears for imposing upon her. I once heard a poor fellow complain, that, being a Freemason, he had been led the life of a dog by his wife, as if *he* were Samson and *she* were Delilah, with the purpose of forcing him to betray the Masonic secret and sign: and these, he solemnly protested to us all, that he *had* betrayed most regularly and faithfully whenever he happened to be drunk. But what did he get for his goodness? All the return he ever had for the kindness of this invariable treachery was a word, too common, I regret to say, in female lips, viz. *fiddle de dee:* and he declared, with tears in his eyes, that peace for *him* was out of the question, until he could find out some plausible falsehood that might prove more satisfactory to his wife's mind than the truth."

There is truth, as well as satire, in this—and not a little of human nature. The wife would not believe the husband, though he told the truth. Why? He was pledged to conceal the truth; and she knew he could not reveal it without dishonor. She was ready to believe him a liar, but would not think him a knave—though using the arts to make him one! Natural, if not consistent—was it not? How does this differ from the gossipping public, ever ready to listen to any vagrant scoundrel in betraying his trust—without the remotest intention of believing him? A smooth-tongued liar gratifies the morbid appetite by his lies. Here is the secret of the whole matter. Everybody is ready to listen to him, but no man of sense believes him. He proclaims himself a scoundrel, and is taken at his word. De Quincey's quasi wife was a woman of sense, though distracted by the curiosity of her sex. She would not believe her husband, though he spoke the truth; because, if he spoke the truth, he was a scoundrel. She preferred to think him a liar. She was in a quandary! And so are the curious public in relation to the hundreds of expositions of the secrets of Freemasonry, which have been scattered with a liberal hand wherever purchasers were to be found.

De Quincey does not belong to this class of liars. We are, therefore, the more ready to give him credit for honesty, and lay his version of the matter before our readers in the following extract from the essay in question. If they will not believe him, his quaintness may amuse them:—

"Has the modern world no hoax of its own, answering to the Eleusinian mysteries of Grecian days? Oh, yes, it has. I have a very bad opinion of the ancient world; and it would grieve me if such a world could be shown to have beaten us even in the quality of our hoaxes. I have, also, not a very favorable opinion of the *modern* world. But I dare say that in fifty thousand years it will be considerably improved; and, in the meantime, if we are not quite so good or so clever as we ought to be, yet still we are a trifle better than our ancestors; I hope we are up to a hoax any day. A man must be a poor creature that can't invent a hoax. For two centuries we have had a first-rate one; and its name is *Freemasonry.* Do you know the secret, my reader? Or shall I tell you? Send me a considera-

tion, and I will. But stay, the weather being so fine, and philosophers, therefore, so good-tempered, I'll tell it you for nothing, whereas, if you become a Mason, you must pay for it. Here is the secret. When the novice is introduced into the conclave of the Freemasons, the Grand Master looks very fierce at him, and draws his sword, which makes the novice look very melancholy, as he is not aware of having had time as yet for any profaneness, and fancies, therefore, that somebody must have been slandering him. Then the Grand Master, or his deputy, cites him to the bar, saying, 'What's *that* you have in your pocket?' To which the novice replies, 'A guinea.' 'Anything more?' 'Another guinea.' 'Then,' replies the official person in a voice of thunder, 'Fork out!' Of course to a man coming sword-in-hand few people refuse to do *that.* This forms the first half of the mysteries; the second half, which is by much the more interesting, consists entirely of brandy. In fact, this latter mystery forms the reason, or final cause, for the elder mystery of the *Forking out.* But how did I learn all this so accurately? Isn't a man liable to be assassinated, if he betrays that ineffable mystery or *αποϱϱειο* of Masonry, which no wretch but one since King Solomon's day is reputed ever to have blabbed? And perhaps, reader, the wretch didn't blab the whole; he only got as far as the *Forking out;* and being a churl who grudged his money, he ran away before reaching the *brandy.* So that this fellow, if he seems to you but half as guilty as myself, on the other hand is but half as learned. It's better for you to stick by the guiltier man. And yet, on consideration, I am not so guilty as we have both been thinking. Perhaps it was a mistake. Dreaming on days far back, when I was scheming for an introduction to the honorable society of Masons, and of course to their honorable secret, with the single-minded intention of instantly betraying that secret to a dear female friend (and, you see, in honor it was not possible for me to do otherwise, because she had made me promise that I *would*)—all this time I was soothing my remorse with a belief that woman was answerable for my treachery, she having positively compelled me to undertake it. When suddenly I woke into a bright conviction that all was a dream; that I had never been near the Freemasons; that I had treacherously evaded the treachery which I ought to have committed, by perfidiously forging a secret quite as good, very likely better, than that which I was pledged in honor to betray; and that, if anybody had ground of complaint against myself, it was not the Grand Master, sword-in-hand, but my poor ill-used female friend, so confiding, so amiably credulous in my treachery, so cruelly deceived, who had swallowed a mendacious account of Freemasonry forged by myself, the same which, I greatly fear that, on looking back, I shall find myself to have been palming, in this very page, upon the much respected reader. Seriously, however, the whole bubble of Freemasonry was shattered in a paper which I myself once threw into a London journal about the year 1823 or '4. It was a paper in this sense mine, that from me it had received form and arrangement; but the materials belonged to a learned German, viz. Buhle, the same (Ebelison) that edited the 'Bipont Aristotle,' and wrote a history of philosophy. No German has any conception of style. I therefore did him the favor to wash his dirty face, and make him presentable amongst Christians; but the substance was drawn entirely from this German book. It was there established, that the whole hoax of Masonry had been invented in the year 1629 by one Audrea; and the reason that this exposure could have dropped out of remembrance, is, probably, that it never reached the public ear: partly because the journal had a limited circulation; but much more because the *title* of the paper was not so constructed as to indicate its object. A title, which seemed to promise only a discussion of Masonic doctrines, must have repelled everybody; whereas, it ought to have announced (what in fact it accomplished) the utter demolition of the whole Masonic edifice. At this moment I have not space for an abstract of that paper; but it was conclusive; and hereafter, when I have strengthened it by facts since noticed in my own reading, it may be right to place it more effectually before the public eye."

THE GRAND LODGE OF RHODE ISLAND, IN THE LAST CENTURY.

We are indebted to the kindness of a Brother for the loan of a copy of "The United States Chronicle," a weekly newspaper, published at Providence, R. I., June 30, 1791, by Bennett Wheeler, Westminister-street, vol. 8, No. 391. We find in its columns the following account of the ceremonies had on the occasion of the *first* installation of the Officers of the Grand Lodge of the State, "under their Constitution," and transfer it to our pages for better preservation, and as an interesting memorandum of the early history of the Order in Rhode Island:—

Monday last being the day assigned for the Installment of the Officers of the Grand Lodge of Free and Accepted Masons of the State of Rhode Island and Providence Plantations, and for the first meeting of said Grand Lodge under their Constitution, the Right Worshipful Masters, the Worshipful Wardens, the other Officers and Brethren of St. John's Lodge, of Newport, and St. John's Lodge, No. 1, of Providence, convened at the Council Chamber, in Newport, at 10 o'clock, A. M.

At 12 o'clock the Grand Officers were installed with the usual formalities, and invested with their insignia of office, in the following order, viz:—

The Most Worshipful CHRISTOPHER CHAMPLIN, Esq., Grand Master.
The Right Worshipful the Hon. Jabez Bowen, Esq., Deputy Grand Master.
The Worshipful Peleg Clarke and Daniel Tillinghast, Esquires, Grand Senior and Junior Wardens, p. t.
Henry Sherburne and Christopher Olney, Esquires, Grand Senior and Junior Deacons, p. t.
Joseph Russell, Esq., Grand Treasurer.
Capt. Samuel Snow, Grand Secretary, p. t.
Col. Jabez Champlin, Grand Marshal.
Major Gershom Jones, Grand Sword Bearer.
Honorary Members attending,
George Gibbs, Esq., and Hon. Benjamin Bourn.

After the Installment the Brethren proceeded to the Episcopal Church, where an excellent Discourse on "Charity and Brotherly Love" was delivered to a crowded audience, by the Rev. Mr. Smith. After which a collection was made for the poor.

ORDER OF PROCESSION.

The Grand Tyler, bearing the Flaming Sword.
Two Deacons, with Wands.
Twelve Fellow-Crafts, two and two.
Music.
The Grand Sword Bearer, bearing the Grand Sword.
The Five Orders, two, one, and two, borne by five Masters.
The Holy Bible, with the Compass and Square thereon, borne on a cushion by the Grand Secretary.
The Book of Constitutions, on a cushion, borne by the Grand Treasurer.
The Grand Deacons, with wands.
The] Most Worshipful Grand Master, with the Right Worshipful Deputy Grand Master.
The Grand Wardens, bearing the Celestial and Terrestrial Globes.
Honorary Members of the Grand Lodge.
The Grand Marshal.
Two Deacons, with wands.
The Right Worshipful Master of St. John's Lodge, Newport.
The Right Worshipful Master of St. John's Lodge, No. 1, of Providence.
Senior Warden of Newport and Senior Warden of Providence Lodge.
Junior Warden of Ditto with Junior Warden of Ditto.
Secretary of Ditto with Secretary of Ditto.
Treasurer of Ditto with Treasurer of Ditto.
Brethren of Sublime Degrees, singly.
Members of Newport and Providence Lodges, two and two.
Two Brethren with white wands.
The Tyler of Providence Lodge, with a drawn sword, closed the Procession.

The Brethren returned in the same order to the State House, where at half past two, they sat down, in the Representatives' Room, to an elegant dinner;—after partaking of which the following Toasts were given, viz:—

1. The Immortal Memory of St. John the Baptist—May his anniversary be ever celebrated with hilarity and prudence.
2. All Kings, Princes and States, who are Encouragers of the Royal Art.
3. The United States of America—May Wisdom continue their Happiness, Strength support their Virtue, and Beauty adorn their Laws.
4. Our illustrious Brother, GEORGE WASHINGTON.
5. The Most Worshipful Grand Master, and the Grand Lodge of Rhode Island and Providence Plantations.
6 The Splendor of the East, the Repose of the South, and the Solidity of the West, to every regular Lodge of Free and Accepted Masons.
7. The Square in Conduct, the Level in Condition, the Plumb-Line in Rectitude, and the Compass in Prudence to all Masons
8. Mason's Wives, and Mason's Bairns, and all that lie in Mason's Arms.
9. The Memory of him who first planted the Vine.
10. May the fragrance of Good Report, like a sprig of acassia, bloom over the head of every departed Brother.
11. May universal Masonry be the only universal monarchy, and reign triumphant in the hearts of the worthy.

12. Our Sisters—May they have as much reason to admire onr wisdom, as the Queen of Sheba had that of our Grand Master Solomon.
13. May every Mason be a good man, and every good man a Mason.
14. All Freemasons, however distressed or dispersed throughout the globe.

At 5 o'clock, P. M., the Most Worshipful Grand Master, with the other Officers and Brethren of the Grand Lodge, retired to the Grand Council Chamber—and the festivity was concluded with that decent hilarity and decorum which have in all ages distinguished the Craft.

The Grand Lodge appointed a Committee to wait on the Rev. Mr. Smith, to return him their particular thanks for his entertaining and well-adapted Discourse, and to request a copy for the press.

LODGE JURISDICTION.

Marion, Perry Co. Alabama, February 8th, 1855.

Bro. Chas. W. Moore,—

Dear Sir,— * * * While writing let me state a circumstance that happened a few months since. A gentleman living in our town petitioned a neighboring Lodge, seven miles distant, for Initiation,—the Secretary of that Lodge sent a communication to Perry Lodge, No. 34, propounding the following questions, as laid down in the Constitution, viz.: "Has Mr. A. B. ever been refused admission into your Lodge? or if you know of any just and sufficient reason why he ought not to be made a Mason? To this communication the following answer was given, :—

"*Resolved*, That this Lodge will not consent for Etam No. 150, or any other Lodge, to confer one or more of the Masonic degrees on any person living within the jurisdiction of Perry Lodge, No. 34."

And notwithstanding our positive refusal by a Resolution to grant them permission, also a communication received by them from the Grand Master, giving it as his opinion that they could not proceed without our permission, they did proceed, and conferred the several degrees on Mr. A. B.

The question is, Has a Subordinate Lodge a jurisdiction in this sense? and if so, to what extent?

The Grand Constitution on this question is—Sec. 13, Art. 4. "When any person petitions to be made a Mason, who resides in any town where a Lodge is holden, or nearer any regular Lodge than that in which he is proposed, it shall be the duty of the Secretary of the Lodge to write to such other Lodge, to know if they have ever refused him admission, and if they know of any just and sufficient reason why he ought not to be made a Mason, and without such inquiry and answer thereto, no such petition will be acted on."

Fraternally Yours, D. C.

The difficulty in this case obviously originated in, or rather, was a consequence of, the article in the Constitution of the Grand Lodge, as cited by our correspondent. Had the Constitution been silent on the subject, the probability is that the members of Lodge No. 150, would not have considered that they had any right whatever to receive a candidate from any place within which there was a regular Lodge established; for the universally recognized rule in this country is, that the jurisdiction of every Lodge covers, at least, the territorial extent of the town where it is located. Knowing this, as they doubtless did, they would not, as law-abiding Masons, have disregarded it. But the peculiar structure of the Grand Lodge regulation changes, in terms, (whatever the meaning may have been,) this wholesome rule, and leaves the Lodges at liberty to receive all who may offer, without regard to residence; except that, if a candidate reside nearer another Lodge, that Lodge must be inquired of as to whether the petitioner has been rejected by it, or if it is aware of any sufficient reason why he should not be received into the Order. This, of course, breaks down all exclusive jurisdiction, and throws the whole State open to each Lodge. The regulation is not a judicious one, inasmuch as it is liable to great abuses, and eminently calculated to create dissatisfaction among the Lodges,—as in the present case. A Lodge may not be able to assign any specific and satisfactory reason why a candidate should not be received in a distant Lodge, and yet be able to give ample reasons why his connection with itself would be a most unfortunate occurrence. The rule puts it in the power of the distant Lodge to force it to recognize as a Brother, if not to receive as a member, one of its own citizens who could not have gained admission in the ordinary way. This is not a safe or Masonic practice. *The jurisdiction of each Lodge extends in every direction to the geographical centre between all contiguous Lodges;* that is, to one half of the distance between itself and the next nearest Lodge. This is the only perfectly safe and truly Masonic rule on the subject; and it corresponds with the general practice of the country.

The great looseness of the Grand Lodge regulation, as given by our correspondent, shows that it was hastily drawn, and needs revision, for the reason that it may be easily rendered inoperative, though perhaps at the expense of that measure of courtesy which should always exist among the Lodges. The final provision is, that, though the stipulated inquiry be made, if no "answer thereto" be returned, the "petition shall not be acted on" by the Lodge making it. It was therefore in the power of Lodge No. 34 to have prevented the initiation in question, though, as before remarked, at the sacrifice of the courtesy due to its sister Lodge. Had it not taken any notice of the inquiry, the initiation would have been in violation of the Constitution of the Grand Lodge. As the matter now stands, whatever the intention of the article may have been, Lodge 150 has not, we think, transcended the letter of the law, though the decision of Lodge 34, and the opinion of the Grand Master, were entitled to respect, and might well have been regarded as sufficient to stay the proceedings.

MASONRY IN ENGLAND.

The Supreme Council 33d, for England and Wales, and the dependencies of the British Crown, held a special session at London on the 31st October. Dr. Leeson, the Sovereign Grand Commander, presided, and was ably supported by the other members of the Council. Having disposed of the local business before it, the Council proceeded to confer the dignity of the 31st degree. The Supreme Council was then closed, and a Council K—H. opened, when the 29th, 30th, 31st, and the 32d degrees were conferred on several Brethren. After which the members of the High Grades banquetted together. The London Freemason's Magazine says:—"This was the last Convocation of the Order for the year, which has been one of great prosperity for the Ancient and Accepted Rite. Besides the London meetings, there have been very large meetings of Chapters of Rose Croix of the 18th degree, and degrees under that rank; and we may especially mention the large and influential meetings that have been held by the Chapter of St. Peter and St. Paul at Bath, and the late meeting of the Vernon Chapter at Birmingham.

"A Supreme Council of Sovereign Grand Inspectors General called together by special summons, to fill up the vacancy in the Supreme Council, was held at their Grand East, Freemasons' Hall, on Wednesday, the 1st of November, A. D. 1854. The Sov. Commander of the Order presided. After the Council had been opened, the solemn ceremonies of admission were proceeded with, and Sir George Reeve de la Pole, Bart., of Shute, Devon, was placed in the vacant stall of the Supreme Council. The Supreme Council then conferred the dignity of a G. Inq. Com. of the 31st degree on Capt. Cholmely Dering."

The Lodge of Harmony, No. 317, London, has suffered severely in the loss of several of its most distinguished members in the Crimea. Speaking of its meeting on the 6th December last, the Magazine says:—"The meeting had a melancholy cast thrown over it, inasmuch as the members were put into mourning for Bros. Col. Mackinnon, Capt. H. Jolliffe, Capt. H. Cust, and Capt. Bouverie, members of the Lodge, who have been killed in the Crimea. The other members of this Lodge who are at the seat of war, are the Hon. Capt. P. Fielding, severely wounded, Capt. Drummond, severely wounded, Capt. Baring, wounded, Capt. Armitage, and Lieut. H. Tower."

The Encampment of Observance (London) have voted ten guineas to the Crimean Fund, and ten guineas to the Caledonian Asylum, in consideration of that Institution having resolved to admit twentyfive children of such of her Majesty's forces as have fallen during this conflict, and one hundred more also to be eligible on payment of fifty guineas for each.

The annual festival of the Brethren of the Masonic Province of Monmouthshire, (England,) was held at Newport on the 19th October. A public procession and sermon were had. At the banquet, the Rev. Dr. Bowles, Prov. G. M. for Hereford, in reply to a complimentary toast, delivered an animating and interesting speech, from which we extract as follows:—

> "The union between the Brethren of the two Provinces is the more essential, inasmuch, that as the principles of architectural masonry became mature, they also became symbolic; and we cannot conceal from ourselves that too many of our Brethren rest satisfied with being merely symbolic Masons; and instead of endeavoring to comprehend, to illustrate, and to work out the great truths of Masonry, content themselves with the surface and the shell (hear, hear). If you will not consider me tedious, Brethren, I will endeavor to illustrate what I mean, by an example drawn from your own beautiful county. I mean the far-famed Cistercian Abbey of Tintern (hear, hear), which I visited about five weeks ago. You are all aware that our ancient Brethren were practical Masons, who covered Europe with monuments of their science, and of that plastic genius which from an infinity of elaborate, incongruous, and often worthless details, knew so well how to evoke one sublime and harmonious whole (cheers). Tintern Abbey was one of the almost countless edifices reared by our Masonic predecessors; and the majestic ruins of the cruciform plan, the lofty arch, the oriel windows, the lateral chapels, and the central elevation, are full of mystic significance. Not a groining, a mullion, or a tracery remains there, in which the initiated eye cannot read some Masonic enigma, some ghostly counsel, or some inarticulate summons to penitence and prayer (cheers.) As I gazed upon this crumbling monument to the glory of Masonry—so august even in its decay, the voices of our ancient Brethren seemed to sigh through the ruined arches, and bade me, instead of standing idly there, vainly regretting that we were not practical Masons as they had been—and consequently were unable either to extract beautiful forms from lifeless stone, or to rear those lofty piles which were the wonder of the age in which they were built, and are the glory of our own—to be content, my friends, with that station in life in which God has placed me (loud cheers), and to be cheered by the recollection that to us symbolic Masons, the G. A. O. T. U. had intrusted the far nobler task of aiding, however humbly and imperfectly, in building up the character of a nation, of rising to great truths, of rearing the more magnificent and enduring structures of civil and religious liberty and mental progress, and thereby adding strength to the foundations, and splendor to the development, of moral and religious truth (great cheering). These. Sir, are edifices far nobler than any which the Masons of old ever reared, for they are imperishable—they will benefit us in time, go with us into eternity, and confer upon us the best and noblest of all distinctions—that of being fellow-laborers with the Great Master Builder, God!"

The Order is in a most gratifying and encouraging condition throughout England, as it is also in Ireland and Scotland, and indeed all over Europe, where toleration and liberal principles are encouraged, or permitted to exist.

We notice that at a meeting of the government of the Freemasons' School for Girls, a proposition was offered to have the School placed under Government inspection, on the ground of certain pecuniary advantages which might be expected to accrue therefrom. The proposition, we are happy to say, was rejected by a nearly unanimous vote. We should regret to see this noble Masonic Charity mixed up in any way with foreign interests. It is an honor to our Brethren in England, as are all their other great charities, and we trust they will forever retain the exclusive control of them in their own hands.

The anniversary dinner of the Masonic Boys' School takes place at London on the 11th instant.

A numerously attended Ball was given by the Brethren at Liverpool on the 9th January. The proceeds were applied to the "West Lancaster Masonic Institution," for the education of the children of indigent Masons.

A superb Testimonial was presented to Col. Wildman, P. G. M. for Nottinghamshire, on the 21st Dec. The occasion was one of much interest, and we hope to be able to lay before our readers a more extended notice of it in a future number of this Magazine.

We are pleased to learn that our distinguished Brother, Michael Furnell, Esq., is still active in the discharge of his Masonic duties, as Prov. Grand Master for North Munster, and that the Order in his Province, as indeed throughout Ireland, is in a healthy and prosperous condition.

THE ESSENES—NO. IV.

BY R. W. JOHN H. SHEPPARD.

SINCE the preceding numbers were written I have read a valuable and elaborate Essay on this ancient Brotherhood, by the celebrated De Quincey, whose name alone is a host in defence of the views which I have entertained on the object and design of their association as a bulwark of religion. He differs, it is true, from the prevailing opinion of their origin and antiquity; but he gives them a very exalted character in discussing their discipline and sacred institution. He has handled the matter with great learning and ability, and opens a new world in ecclesiastical history. He says, and he proves it by facts, of the society of the Essenes, "IT IS, READER, NEITHER MORE NOR LESS THAN THE NEWBORN BROTHERHOOD OF CHRISTIANS."

Mr. De Quincey's dissertation on the subject occupies nearly ninety pages, and will be found exceedingly interesting to those of our Brethren who like to trace their genealogy—who wish to be something more in the work of the Temple than mere Rough Ashlers—and who look beyond the testimonial shoe and common gavel, to the designs of our Heavenly Master on the trestle-board. This fascinating writer is not only admired for the beauty, elegance and variety of his style, but he ranks as a deep and original thinker among the greatest men of the age. In a bold and unhesitating manner he has dared to promulgate opinions and dig up facts amongst the rubbish of remote ages, touching the value and responsibility of our ancient Fraternity. He throws much light on the antiquity and fathers of the Order, and reminds us that in the initial degree we were taught that Lodges in modern times were dedicated to St. John the Baptist, and St. John the Evangelist, because they were eminent Christian patrons of Freemasonry. Let me urge this subject of history to the consideration of our Brethren, and if by a perusal of the learned Essay on the Essenes by De Quincey, and by any suggestions of mine, they should be led to view our Institution as a religious Order, whose foundations are deeply laid in the human heart, my hopes and labors will not be in vain.

We do know that to the Masonic Institution we owe the preservation of the Book of Moses—the ancient holy writings. The way and the manner belong not to this written discussion. The Scriptures contain obscure hints of their loss for a certain period—during that long interval of seventy years, between the destruction of the first Temple of King Solomon, and the rebuilding of the second Temple by Zerubbabel in the reign of Cyrus king of Persia, who made a decree in his first year concerning the House of God in Jerusalem. This Book was afterwards found; for in Ezra, chapter ii. 62, it is recorded, that "These sought their register among those that were reckoned by genealogy, but they were not to be found; therefore were they, as polluted, put from the priesthood." The whole congregation of captives was 42,360, besides their servants and their maids, of whom there were 7,337, making nearly 50,000 persons, who went up from Babylon to Jerusalem. In chapter vii. 5, of Nehemiah, it is said, "And I found a register of the genealogy of them which came up at first." This register, which could not be found, as stated in Ezra ii. 62, was afterwards discovered, (Neh. vii. 5.) There is every reason, therefore, to presume that these holy writings were connected with the Book of the Law. That this Book was not known in the Babylonish Captivity, may be inferred, too, from the intermarrying with the gentiles and the universal breaches of the law, which afterwards caused such great weeping of the children of Israel when Ezra read it to them publicly in the great congregation, as stated in Nehemiah, chapter viii. The Scriptures, however, speak but obscurely on this subject; it is elsewhere we learn the loss and the discovery.

In addition, therefore, to preserving the Book of the Law during those dark ages of Hebrew captivity, a still more precious and more glorious honor crowns our Institution, that of saving from destruction and nursing the infant Christian Church. This may appear to strangers to our Fraternity a bold and reckless assumption; but a careful attention to facts and the primeval history of Christianity after the ascension of our Saviour, may dissipate the mists of prejudice and lead to an irrefragable conclusion; especially among those familiar with all the mysteries of the Brotherhood. It is true there are no inspired records like the Evangelists and the Acts of the Apostles, to prove this fact; there is but human testimony, and that like all ancient history, is liable to be sifted, scrutinized, and sometimes suspected. But, with all the errors and superstitions of such history there must be a substratum, a nucleus of truthfulness, lying beneath its whole current. We may be doubters in some things, we cannot be skeptics of the whole. Where several authors agree in a statement not unreasonable nor inconsistent with human nature and common sense, we have reason to believe what they state to be facts.

It was said in my first number that the Essenes are not mentioned in the New Testament. Our Saviour neither spares Pharisees nor Saducees; he denounces them with the most awful judgments, but upon the Essenes he is silent, and so are all the Apostles. Josephus, who records their history, never utters one syllable on their being disciples of Christ. De Quincey says all their history is found in Josephus, Philo Judæus, and Pliny. We have no annals of this Brotherhood; no chain of history; no biographical memoirs of any of their distinguished characters. But we know their tenets and their discipline.

De Quincey, however, does not regard the Essenes as a society which existed before the Advent, and he offers some powerful reasons for that opinion. But, it appears to me, that the evidence of their origin long before that period is conclusive. The reasons may be found in the first number of this article, without my going over the same ground again. For a society founded upon such secrecy, discipline, symbols and retirement from the world, conforming in so many particulars to the Jewish law, and so minutely described by Philo of Alexandria, the Hebrew Plato, could have been no other than the same institution which was afterwards exalted by the greater light of Christianity. Pliny, lib. v., c. xvii., describes their chief town, Engaddi, near the Dead Sea, and also Hebron, as places of their residence. They were named as an ancient sect by Josephus and Eusebius. From their peculiar habits and customs, there is every reason to believe that they were the Assideans spoken of in Maccabees, chapter ii. 13, and the Therapeutee mentioned by Philo, vol. ii. p. 260. The learned Calmut and our accomplished Brother, Dr. Oliver, regarded them as an original branch of the Pythagorian school. Numerous authors agree in the antiquity of their origin before the Advent.

We have reason to believe that such was the sincerity, discipline and virtue of the Essenes, that it was to them the first light of Christianity came. Tradition tells us that of them was St. John the Baptist, and that afterwards St. John the Evangelist presided over them. A society of such exalted virtues and so much in advance of the age when our Saviour appeared, was a fit recipient for Divine truth. This view of their origin does not conflict with the great work they were called to perform—that of preserving the infant Church of Christ.

And the new derivation of their name, as traced by De Quincey, may also be true. It is certainly beautiful, and bears on its face holiness to the Lord. He is of opinion that the Essenes took their name from חֹשֶׁן, the Hebrew word for breastplate or gorget. This breastplate was worn over the heart by the High Priest, when he entered the Sanctum Sanctorum of the Temple. The description of it in Exodus xxviii. is splendid. It was called the breastplate of judgment, it was ordered to be made with cunning work—with gold, and blue, and purple, and scarlet—four square, doubled of the length and breath of a span—with settings of twelve precious stones, four rows of three stones each, where shone the emerald, sapphire, diamond, carbuncle and others—on each stone was engraved the name of one of the twelve tribes of Israel—with chains and rings of pure gold to bind the ephod—and with the Urim and Thummim put therein. And it was placed on the heart of the High Priest "when he went in before the Lord, to bear the judgment of the children of Israel upon his heart before the Lord continually." Such were the Lights and Perfections—the Urim and Thummim—of this divine breastplate in the Levitical Priesthood, when the Hebrew glory was at its height. And well does such an origin suit that Society into whose hands was committed, as it were, the Ark of the Covenant, when tower and temple were overwhelmed. This derivation not only seems natural and directly applicable to the etymology of their name, but it implies a deep and hidden meaning of the great object of their institution. It became of vital importance after the Advent;—for as their very name was popular, it reminded every Jew of his beloved Temple. And where Christianity was struggling with life, and the Jewish nation was seeking its extinction, this Breastplate-name of the Essenes proved a conservative power in the midst of perils and persecutions.

De Quincey remarks that, "It is a beautiful circumstance in the symbology of the Jewish ritual, where all is symbolic and all significant, where all, in Milton's language, 'was meant mysteriously,' that the Ten Tribes were not blotted out from the breastplate after their revolt; no, nor after their supposed idolatrous lapse, nor after their captivity, nor after their supposed utter dispersion. Their names still burned on the breastplate, though their earthly place knew them no more."

The need of some association, secret and symbolic, will appear very plain to any one who reflects on the state of the Jewish and Gentile world at the time when our Saviour appeared. On the one side, in all civilized parts of the vast Roman empire, numerous and gorgeous temples loomed up for the adoration of their Heathen gods; for "Great is Diana of Ephesus" was not confined to one opulent city. On the other side was the temple at Jerusalem with all its various and splendid Levitical rites and ceremonies, to which every Jew was wedded from birth, and taught to regard as dearer than his own heart's blood. Under such an overwhelming mass of prejudices against innovation, and prepossessions in favor of time-honored customs, the pure and spiritual worship of Christianity arose from a beginning the most humble, and, in the eye of the world, contemptible, and was consummated by a dreadful death, such as the Romans only inflicted on slaves, for the Jewish law recognized no such punishment as crucifixion. In the mean time this new doctrine coming down from heaven, carried on its face a total revolution in religion, and an utter abandonment of the Levitical priesthood and temple worship and sacrifices. The very Sabbath was to be changed into another day. The last was to become first, the beginning of the week to be the day of rest and devotion. The blood of bulls and of goats was to be no more shed. Thousands of animals were to be no more butchered in a bloody and revulsive sacrifice. The simple sacrament of bread and wine, with the baptism of water, were substituted for circumcision, and altar sacrifice, and numerous feasts, and the great passover. The change was tremendous. We need not wonder, then, that it met with such hostility, and hatred, and persecution, and martyrdom, as kindled the teeth-gnashing vengeance of the excited Hebrews. No wonder that St. Stephen was stoned to death, nor that St. Paul fled from the conspiracy to take his life, and was hidden in Arabia and Idumia so many years.

Viewing this subject in this light, we cannot but admit the necessity of the Christian religion being preserved under a symbolic name. For even the early Christians were not at first called by that name; it was *'οι αδελφοι*, the Brethren, or *'οι Πιστοι*, the faithful.

That an Almighty Being could have preserved this infant religion without such recourse, no one can doubt, who looks upon the earth which he has made. But in the moral world such is not His course of procedure. He adopts ways and means; and the whole history of the world teaches us that He is long suffering and gentle in all great reforms, advancing silently step by step, progressive, not violent or abrupt, and never sudden, except sometimes in punishing guilty nations. Bloody revolutions are the work of men. The still small voice of truth moves gently over the heart, and draws it into a divine resemblance by the cords of love, leading to repentance and newness of life.

WHAT LIVE WE FOR?

We live for those who love us,
For those who know us true;
For the Heaven that smiles above us,
And awaits our spirits too;
And for those who lack assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that we can do.

LODGE CEREMONIES.

Sweet fellowship from envy free,
  Friendly converse of Brotherhood;
The Lodge's lasting cement be,
  Which has for ages firmly stood.
A Lodge thus built, for ages past
Has lasted, and shall ever last.

Old Song.

Rites and ceremonies are found to be serviceable in almost every association. Those adopted by the Masonic Institution form the distinctive peculiarity which separates it from all others. Simple in their nature, their chief object is to instruct. Curiosity and surprise are excited in the mind of the initiate when he witnesses the performance of these rites, and he is desirous of being enlightened as to their meaning, and made acquainted with their design, and the object aimed at in their use. And here a wide field is opened for exploration and thoughtfulness—the most diligent application is requisite, to the end that he may learn the precise nature of the ceremonies adopted by the representatives of Wisdom, Strength, and Beauty, when they formed or embodied a system, which was to be handed down through all time, unconnected with the religion or politics of every people, and yet exert a salutary influence, equalled only by Christianity itself.

The explanation of the form and ceremony is the same at every Masonic altar, and is given to every candidate on his initiation. It should be imparted in a plain, instructive manner, to the end that he may be enabled to see the reason of every step he has taken, and apply the instruction to his own personal advantage.

Having thus given "mine opinion" relative to the explanations which seem to be demanded, I proceed to offer a few remarks on a subject which is full of interest to every Mason. And while expatiating on the routine business of Masonry, as it is transacted in the guarded recesses of the Lodge, I will endeavor to be sufficiently intelligible to be understood by the Brethren, without removing the veil which conceals the secret movements from the gaze of the uninitiated.

The first business the Brethren perform at their stated meetings is to open the Lodge in ancient form. This is a solemn and interesting rite, and engages the strict attention of all present. Though the Brethren meet on the level, yet

"Order is Heaven's first law; and this confess'd,
Some are, and must be, greater than the rest."

And when the signal is given from "the place of light," the officers repair to their stations, and the Brethren, properly clothed, take their places and listen to the recital of the duties to be performed by those in authority. By this frequent recital each officer of the Lodge becomes familiarly acquainted with his duty, and the solemn charge pronounced at the east, and repeated at the west and south gates, impresses upon the mind of every one present the necessity of a strict observance of the ancient landmarks of Masonry, and of a faithful discharge of their several duties, that harmony and good will may prevail, and nought be allowed to interrupt that good feeling which should characterize every association of Brothers. No one can be inattentive to these proceedings, and every one who has, of his own free will and accord, participated in them, with a desire to learn to subdue his passions, and improve himself as a man, will recur with pleasure to the opening scene, and welcome with delight the privilege of again entering the temple, performing its rites, and renewing his vows of fidelity at the altar.

The Lodge then unites in devout thanks to the Supreme Grand Master, and His presence, guidance, and fatherly benediction are solemnly invoked, in a brief prayer, breathed in the spirit of dependence and confidence; and though the Tyler is stationed at the door, it is to prevent the intrusion of the profane,—and there, in that solemn moment, the Brethren are admonished that as the "All-seeing Eye" is ever upon them, they should guard well the avenues to their hearts, and keep a faithful watch over their actions, thereby preventing the approach of unholy thoughts, or the commission of evil deeds, and preserve their "consciences void of offence toward God and man."

The minds of the Brethren become enlivened and invigorated during the ceremony, and as in open Lodge, no sectarian, political, or other improper sentiments are allowed to be uttered, they are prepared for the performance of the proper Lodge business, and for the promotion of the principles of Brotherly Love, Relief and Truth. C.

GRAND CHAPTER OF CALIFORNIA.

By some oversight, we failed to notice, at the more appropriate time, the organization of the new Grand Chapter of California; but it is never out of season to atone for a duty neglected, so long as the ability exists.

The new Grand Chapter, there, was organized on the 6th May last, by a Convention assembled at Sacramento, and acting under the authority of a Commission for the purpose, from M. E. Charles Gilman, Esq., (not Gilmore, as stated in the Proceedings,) G. G. K. of the G. G. Chapter of the United States, and was composed of delegates from San Francisco Chapter, No. 1; Sonora Chapter, No. 2; and Sacramento Chapter, No. 3. Comp. J. D. Creigh was elected President, and Comp. A. B. Hay, Secretary. The Convention being thus organized, and having decided the question as to the expediency of forming a Grand Chapter for the State, appointed a committee to draft a constitution and by-laws, and proceeded to the election of officers, p. t., for the new body, as follows:—Comps. C. M. Radcliff, G. H. P.; J. D. Creigh, D. G. H. P.; A. B. Hay, G. K.; H. G. Platt, G. S.; T. A. Thomas, G. Sec.; A. Hollub, G. Treas.; Rev. J. H. Bristow, G. Chap.; and L. Peck, C. of H. The Convention then adjourned, to be called together again "at a time and place to be agreed upon by the officers elect," for installation and such other business as might be found necessary.

The second meeting was held at San Francisco on the 28th July following, when a Grand Chapter was formally opened, and the Constitution adopted by the Convention in May, was taken up and adopted. After which the election of permanent officers was had, when the Companions named above were elected. Comp. C R. Saunders being substituted for Comp. Peck, as C. of H. The officers were then installed, and the organization of the body completed by the appointment of the following officers:—Comp. G. E. Montgomery, P. S.; W. W. Traylor, R. A. C.; P. W. Shephard, T. J. Oxley, J. A. Wadsworth, M. of V's.; and P. Gardner, Guard.

GRAND LODGE OF OHIO.

This Grand Body held an annual communication at Chillicothe, in October last. One hundred and thirtyeight Lodges were represented, and there was a full attendance of Grand Officers. The Grand Master states, in his opening address, that during the past year, in order "to preserve the ancient landmarks, promote the morals and preserve harmony and uniformity," he has "devoted over two months of his time in visiting Lodges and attending on the business of the Order, besides what he has spent in his office,—travelled over twentyfive hundred miles—written over one thousand letters—decided *one hundred and nine cases* of Masonic jurisprudence, which were submitted to him—granted seventeen Dispensations for new Lodges—and expended over $200 in money." All of which implies that a very extraordinary amount of labor has been performed by him; but the necessity for which it is difficult to understand. The statement that he has been called on to "decide one hundred and nine cases" in jurisprudence, would seem to indicate a great lack of ordinary information, or a very unsettled state of mind, among the Brethren under his jurisdiction.

The following, from the Address, will be new to most of our readers, as it certainly is to us. We were not before aware that Masonry was so potent among the "Celestials:—

> "The Chinese government, which has stood from almost the creation, is shaken to its foundation by the attempt of its bigoted emperor to root out Masonry, existing there under the name of "Triad." A decreé that all who adhered to the Order should be put to death, aroused the energies of the Fraternity, and they placed themselves on their inalienable rights of conscience, and met the shock. Like all other assaults of the enemies of Masonry, it recoiled on the assailant, and the loss of his throne will probably be his only recompense."

GRANTING DISPENSATIONS.

We make the following extract from the Report of the Committee on Applications for Charters. The suggestions and recommendations are as applicable to other jurisdictions as that of Ohio:—

> "Your Committee have had under consideration the petition, dispensation, proceedings and by-laws of Reullura Lodge, No. —, in the town of Nashville, Holmes county, Ohio. They are met at the threshold of the proceedings in this case with irregularity. Article 12 of the Constitution of the Grand Lodge reads as follows: 'No dispensation shall be granted for constituting a new Lodge, except upon the petition of eight Master Masons, one of whom must be a Past Master; and the recommendation of the Lodge nearest the location of the new Lodge, vouching for the *moral character and Masonic qualifications* of the petitioners.' The petition in this case does not purport to be recommended by any Lodge. The recommendation is signed by 'B. F. Whitney, W. M., Hanover Lodge,' and countersigned 'N. Haskill, Secretary,' without any apparent authority from their Lodge. It asserts that four of the petitioners are Royal Arch Masons of 'proper caution,' and 'their prospects of obtaining good additions good.' States the distances from other Lodges, and gives the 'opinion of the Master of Hanover Lodge that they are able to sustain themselves in future.' None of the important requisitions of the above quoted provision of your Constitution have been complied with in this case. It may be argued that a Dispensation having been issued, the defect in the preliminary certificate would be thereby cured. Your Committee, however, are of opinion that no Lodge should be instituted or established without, *in every respect*, complying strictly with our venerated laws, rules, and regulations, and are unanimous in recommending that this Grand Lodge refuse to grant a charter in this case, and that the fee on this application be returned to the petitioners. In connection therewith, your committee express a hope, that in future more caution will be observed in granting dispensations; and that a strict and rigid compliance with our Constitution and Laws will be required in all cases, where warrants for the establishment of new Lodges are applied for. They also recommend that strict inquiry be made in all cases as to the effect of the location of a new Lodge upon the jurisdiction of other Lodges. Your committee, although highly gratified with the zeal and attachment to Masonry which seem to pervade this jurisdiction, can well imagine consequences disastrous to our beloved Order, from the too rapid multiplication of Lodges; and, in concluding their labors for the present session, which have been severe and protracted, they cannot but repeat the admonition, to "mark well the entering in of the house, with every going forth of the sanctuary."

NON-AFFILIATED MASONS.

The following Report on a subject which has given rise to much controversy and not a little unkind feeling in Ohio, and indeed elsewhere, is from the pen of P. G. M. Wm. B. Thrall, Esq., and, as it was adopted by the Grand Lodge, will probably reconcile all existing difficulties, and put the subject at rest within this jurisdiction:—

> "The Standing Committee on Masonic Jurisprudence, to whom was referred so much of the Annual Communication of the M. W. Grand Master, as relates to non-affiliated Masons, report:
>
> "That we recognize fully the doctrine laid down in the ancient Constitutions, 'that it is the duty of every Mason to belong to some regular Lodge.' But, as his entrance into the Fraternity is of his own free will and accord, so should be the performance of this and every other Masonic duty. When, from whatever cause, he desires to withdraw his membership from the Lodge, it is his undoubted right to ask, and the duty of the Lodge, if there be no objection to his moral standing, to grant him an honorable discharge.
>
> "If, when called upon for that purpose, he shall decline to contribute his proper proportion for the support of the Lodge and eleemosynary purposes, it is the *right*, and may become the *duty* of the Lodge, to withhold from him all the rights and privileges of the Institution. For, while the Institution is one of voluntary benefits, it should not be preyed upon by calculating craftiness or unwilling parsimony. A Brother who, without reasons which to the Lodge may be good and satisfactory, shall withhold his active support from it, should be regarded as placing himself in a state of *voluntary supension* from all the rights and privileges of the Order; and we regard it as no breach of duty or propriety to withhold Masonic comity from those occupying that position.
>
> "We therefore recommend for adoption the following resolutions:

"*Resolved*, That we recommend to the Lodges under this jurisdiction to discountenance, by all proper means, the practice of non-affiliation: and that, in the dispensation of their charity, they pay regard to those who are contributors to Masonic resources.

"*Resolved*, That, as one of such means, Lodges may withhold from non-affiliated Masons the right of visiting, of participating in their public exercises, and of Masonic interment.

"*Resolved*, That we recommend to the Lodges under this jurisdiction caution in dispensing their alms to persons from abroad claiming Masonic charity, without their first producing satisfactory evidence of being *members* of good standing in some regular Lodge."

The M. W. Wm. B. Dodds, of Cincinnati, was elected Grand Master, and R. W. Bro. J. D. Caldwell, of the same city, Grand Secretary for the current year.

GRAND LODGE OF ALABAMA.

THIS flourishing Grand Lodge held its last annual communication at Montgomery, in December. There was a very full representation of the Lodges, and the proceedings were of much local interest and importance. We learn from the annual report of its excellent Grand Secretary, that twentyone Dispensations and twentytwo Charters have been issued during the past year, and that the receipts for the same time have been $1930.38. These facts are sufficient to illustrate the prosperous condition of the Order in the State.

The opening address by the Grand Master, M. W. DAVID CLOPTON, is a well written and interesting paper. We extract as follows:—

"As *Wisdom*, *Strength* and *Beauty* are the pillars which support the temple, wherein we worship, all our measures, propositions and acts should be thereby characterized. "Be wise as serpents, and harmless as doves," was the injunction of the Divine Master to his disciples, and falls with equal force and caution upon the ear of the Mason. We ought never to forget our relations and obligations to each other, or the reciprocal duties which this Grand Lodge and the Subordinate Lodges owe each to the others. We meet upon a common platform, beneath a common canopy, and around a common altar. Each heart has been touched with the same fire, and each bosom should burn with devotion to those great and holy tenets "Brotherly Love, Relief and Truth." In accordance with these principles, this Grand Lodge must watch with equal solicitude, every section embraced within its jurisdictional limits. It cannot mete one degree of affection to one of its daughters, and another degree to another. The feeblest Lodge which, with few but faithful members, has worked to disseminate light and truth, in the midst of darkness, opposition and ignorance, is as much entitled to our favorable regards as that one which is strongest and most prosperous, and more needful of our approbation and encouragement.

"Other assemblies may indulge in partial legislation, and yield themselves to be controlled by motives of selfishness. The partisan legislator or congressman may stop to inquire how this or that measure will affect the dominancy of his party; and even when questions of state or national importance arise, may draw a screen between his vision and every other portion of the country, and look, with steady eye to his particular section.

"Not so in places, or on occasions, like the present. Every Brother, when he enters the door of this hall, should be impressed as if there was inscribed, in legible characters above, *equality* and *justice*; and, whilst within here, should keep in mind that we are all engaged in the same mission, and advancing to the same destiny. You may cut off a finger, and the other members of the body may not feel its loss; but let that finger become incurably diseased, and the whole nervous system is excited and pained in consequence. Exercise and strengthen one limb to the prejudice of the others, and general physical evil is the result. In like manner, you may cut off one subordinate Lodge, and no material injury may be produced; but let the sore of partial legislation afflict it, and the entire organization in the State suffers. The Grand Lodge is the vine; the Subordinate Lodges are the branches; and if you would have all to exhibit vigor, health and prosperity, you must cultivate the vine, dig about its roots, and, at the same time, attend to pruning and training each and every branch, and supply all with the influences necessary to life and growth. This is the equality and justice, within whose tabernacle abides the genius of Masonry—the genius of *order*, of *good*, of *charity*. That genius is here present, to elevate our thoughts, harmonize our sentiments, soften our natures, and fraternize our feelings; to give tone to every word, and form to every act. It is not ours to construct the great temple of Masonry; that has already been done. But one of its apartments has been entrusted to this Grand Lodge to beautify and adorn; and we should be 'guarded in our words and actions,' that we may do nothing to mar or disfigure."

* * * * * * * * *

"Since I had last the honor of addressing you in my official capacity, Masonry has been attended with its accustomed prosperity within your jurisdiction. During the three years in which I have presided over this Grand Lodge, the number of Subordinate Lodges has increased from one hundred and fiftyfour to two hundred and eight. And the increase in membership has been in equal proportion. From East to West, and between North and South, Freemasonry extends in Alabama. The greetings of the Brotherhood echo from the mountains, and reverberate along the seaboard. Amid all the mutations of time, and changes of circumstances, it stands a "strong refuge" to the worthy Mason, in the stress of necessity and amid the storms of adversity.

"It is, however, not only in the increase of Lodges and members that I consider Masonry, in our State, to have prospered; but in that, also, which is far more noble and enduring—the attainment of a higher grade of moral sentiment and character; and, of consequence, a more elevated position in the general estimation of the community. I should speak that which I do not know, did I assert that this was true in every locality. But from my observation and intercourse I am satisfied that there is increasing, with some of the Lodges, an active, moving desire (which, I trust, will reach from Lodge to Lodge) that the membership shall personate the true character of Masonry, as a teacher of morality and a patron of virtue. Whilst I am thus congratulating you upon the state of the order in Alabama, truth requires that I should also say, that from some others of the Lodges I have received reports not so favorable."

* * * * * * * * *

Speaking of the condition of the Order in New York, the Grand Master says, in reference to the irregular Masons there:—

"If those persons composing these recusant Lodges have been expelled or declared clandestine by the Grand Lodge of New York, which we have recognized as the only legal one in the State, by what ratiocination can we justify ourselves in holding any Masonic intercourse with them? *They can only be restored as other expelled Masons are restored,* and ought to be treated only as other *clandestine Masons*—with silent disregard; and *not as a portion of the great Masonic family.* By this means all opposition, external or internal, and all disorganizations, have heretofore failed in their purposes, and Masonry has steadily moved on to the accomplishment of its legitimate ends."

We have room but for one other extract.

THE RELATIONS AND DUTIES OF MASONS.

"We have, my Brethren, voluntarily assumed responsibilities of which we cannot now divest ourselves. As citizens, as members of society, and in all the domestic relations, there are duties peculiar to each. I will not say that, as Masons, we have taken upon ourselves new and other duties; but we have brought ourselves under additional obligations—have given length and breadth, height and depth—in a word, comprehensiveness to all duties. We have united with a society whose characteristic badge is an emblem of innocence, and whose system of ethics covers the whole range of duties to God, our neighbor and ourselves. Each Brother, when he takes upon himself the solemn pledges of a Mason, binds himself in the State, to be a 'quiet and peaceable subject, true to his government, and just to his country;' and in moral conduct, to avoid censure and reproach; and obligates himself to every good and worthy member, to do to him as if they were of the same family and household. 'Masonry,' says a distinguished writer, 'is a singularly amiable institution, which annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Parent were made of one blood, to be of one heart and mind; Brethren, bound, firmly bound, by that indissoluble tie—the love of their God and the love of their kind.'

"How completely adapted to the physical, moral and mental wants of man is Freemasonry. Relief for the necessities of the body—the symbolic *plumb, square* and *level*, with which to rear his moral structure; the cement of brotherly love and affection, which connects him by kindred ties to his fellow-man—and that which it earnestly recommends, 'the study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind,' and the sciences which direct him to the throne of Infinite Wisdom. Is it not an Institution worthy of our strongest attachment, and best efforts to promote its usefulness? No Mason can do this to the fullest extent, unless his mind and heart are continually open to the illumining rays of the great lights of Masonry—the Holy Bible, the Square, and the Compasses.

"In what are we engaged, and with whom are we allied? When our first parents were sent forth from the garden of Eden, and a flaming sword was placed at the East to guard the entrance thereof, there commenced a contest in this world, between the opposing forces of virtue and vice, of truth and error, of faith and infidelity. Religion, with her white banner unfurled, led on the hosts of the one side—death, moral death, rallied the others beneath the folds of a black flag. That contest continues; and during its progress, in the course of time, I see another phalanx moving forward. They come with white aprons, and a banner streaming over them, upon which is inscribed, 'peace on earth, good will to man,' and take their places in the ranks of virtue, truth and faith. A lovely group stood before the vision of the poet when he said:

'I saw the genius, Masonry, arise;
One side, Divine Astrea was placed,
And soft eyed Charity, the other graced;
Humanity, the general friend, was there,
And Pity, dropping the pathetic tear;
There too was Order; there, with rosy mien,
Blythe Temperance shone, and white robed Truth was seen.'"

The report of the committee on correspondence is a general summary of the doings of other Grand Lodges, and as such is an interesting and valuable document. The Committee give the entire report of the Grand Lodge of Massachusetts on the condition of Masonry in New York, and on their recommendation it was resolved "that the resolutions adopted by the Grand Lodge of Massachusetts, in relation to Masonry in New York, be adopted by this Grand Lodge." It may not be out of place to say here, that every Grand Lodge in the country, with one exception, that has taken any action on the subject, has expressed itself in a similar manner. The exception is either a wilful perversion of the truth, or a blundering conception of the subject.

VOUCHING FOR VISITORS.

Among the proceedings we find the following resolution. There can be no doubt that the privilege of vouching for Brethren is often abused. The resolution is rigid, but in the right direction. Young members are often liable to be deceived—and so are many old ones, as to that—and it is not infrequently that neither are qualified to conduct such an examination as should be required of every strange Brother who may present himself as a visitor:—

"*Resolved,* That the W. Masters of Subordinate Lodges under this jurisdiction, shall not permit the members of Lodges to vouch for visiting Brethren, unless they have sat in a Lodge with them; otherwise, they shall require such visiting Brethren to undergo a rigid and strict examination by a competent committee."

GRAND LODGE OF DISTRICT OF COLUMBIA.

We have the printed proceedings of this Grand Body from May to December, 1854. In September the Grand Lodge was called together to attend the funeral of the R. W. James Jack, P. S. G. W., and at the time of his death, Grand Tyler. And in Octobor following, it was again assembled for the purpose of laying the corner-stone of a new church in Washington city. In November the annual communication was held, when the Grand Secretary, Bro. C. S. Frailey, submitted his annual report, from which we learn that, during the year, there have been 99 initiates in the ten Lodges under the jurisdiction,—26 admitted to membership; 35 demitted; 3 suspended; 9 deaths; 13 stricken from the rolls; 2 expelled; and 14 applicants rejected. The whole number at present connected with the Lodges in the District, is 419 M. M.; 26 F. C.; and 37 E. A.

Bro. Frailey was elected Grand Master in place of Bro. Wm. B. Magruder, resigned.

The installation of the officers took place on the 27th December, when the Grand Master delivered his annual address, in which he says,—

"Most of the Lodges have increased their membership largely, some of them in an unexampled degree, and all of them in a most thriving and healthy condition, their membership has in every instance increased, and their means of doing good have all thereby been augmented, they have promptly and efficiently responded to every call for relief which has been made upon them by the needy Brother, and the heart of the widow has been cheered by the generous aid they have afforded her in the time of need, and the orphan too has been made to feel the sympathy of friends, who though in features they were strangers, yet in the kindly offices of affection they proved to be fathers in the dark hours of deep affliction; and if we have not been able to dry the tears of regret, we have assuaged the pang of hopeless grief, and brightened the prospect of a dark and cheerless future. As a fraternity, in the practice of the principles of brotherly love, of general confidence, of mutual affection one towards another, the condition of our brotherhood has never been better; harmony and those kindly feelings of accord and agreement which should always characterize us, have prevailed in an eminent degree, and there is every reason to believe that these principles are established on a sure and lasting foundation."

The ordinary business, which was chiefly of a local nature, having been disposed of, the Grand Master elect was installed by his immediate predecessor. On taking the chair, Bro. Frailey delivered an appropriate address, from which we had made an extract, but are under the necessity of omitting it in this number.

THE SECRECY OF MASONRY.

We have been obligingly favored with a copy of a highly finished and eloquent address delivered at Centerville, Texas, on the 27th December last, by Brother Wm. D. Wood, Esq., the whole of which it would afford us great pleasure to transfer to our pages, could we consistently with other arrangements spare the necessary room. Not being able to do so, we lay before our readers the following extract, premising that we may refer to the address again, when our pages are less crowded:—

"The Secrecy of Masonry has given rise to some of the most absurd stories, in regard to its objects and purposes. Behind bolts and bars, curtained windows and grim sentinels, the members of the Lodge are supposed to meet, and hold familiar converse with Satan, who acts as chief counsellor and adviser in maturing wicked plans to cheat honest people and make money. Of the thousand and one of these ridiculous stories, there is not one that is worth a moment's notice, for they are all the legitimate children of a morbid credulity, based upon the depths of the most profound ignorance. There are those, however, who lay some little claim to intelligence, who imagine that they have demolished all claims to GOOD in Masonry, when they say: 'The wicked seek darkness rather than light, because their deeds are evil.' This sentence, with all its Divine force, is not applicable to Masonry. And why? Because the reason assigned why 'darkness' is preferred to 'light,' 'because their deeds are evil,' is forever cut off and disproved by the history of Masonry as an institution. 'An evil tree bringeth forth evil fruit.' If there was evil in Masonry, its antiquity has certainly offered ample opportunity for the development of that evil in *deeds of fruition*. But unfortunately for the enemies of Masonry, it, as an institution, has borne no such fruit. That there have been dishonest men connected with Masonry at every period of its existence, is doubtless true. But this is no argument to disprove the general beneficent influence of Masonry as an institution. By the same process we might demolish the religion of Jesus; for he had a disciple that was both a LIAR and a TRAITOR. The absurdity of such reasoning is apparent.

"Because secrecy has been abused and made the cloak for evil, we are not to conclude that everything which is withdrawn from the gaze of the public eye, is of wicked and direful import. God, Himself, moves in mystery, and works out his plans in secret. The operations of Nature are secret and mysterious. Can you explain to me the secret process, by which the juices of the earth, which are absorbed by the roots of trees and herbs, are some of them converted into bark, some into the harder wood, and some into the feathery foliage that spreads its mantle of green and living beauty around the earth in spring and summer? And yet what beauties and blessings flow from this mysterious and secret process! Not only are the operations of God and of Nature secret and past finding out, but man carries in his own bosom a secret laboratory, which none but God can read. Secrecy is a constituent of our natures, and as God is said to have made nothing in vain, He has bestowed it upon us for wise and useful purposes. We may abuse it, as we do all of his gracious gifts, but this does not prove it to be intrinsically evil. It is a necessary principle and lies behind and controls, to a greater or less extent, the affairs of every-day life. Every man has his secrets. (It is said the ladies do not.) Every family has its secrets and private transactions; and who would wish to raise the curtain and expose the sacred privacy of the family fire-side to the sacrilege of evil eyes and idle tongues? I trust none.

"Secrecy is necessary in the affairs of government, and is the main spring of all our actions, whether for good or evil. If it is absurd to say that a man is wicked, because you cannot pierce his breast and read his thoughts, is it not equally as absurd to say that the objects and purposes of a Society or Fraternity of men are wicked, because they meet and work in secret? '*By their fruits shall ye know them.*' This is the true TEST, and Masonry cordially invites it.

"I trust that I have now said enough to convince the most sceptical that secrecy is not an evil, or the evidence of an evil; but that it is necessary to individual success, and the peace and harmony of the family circle; if so, I can see no good reason why it may not be used by a Fraternity or Association of men for like purposes and with like results.

"The objects and principles of Masonry are not secret. True it has a secret language, and the ceremonies and business of the Lodge are not for the eye or ear of the uninitiated. This, in my opinion, is the circumstance that gives to Masonry life, and efficiency for good. If its mystic language was unfolded, there would be no means to distinguish between the worthy and the unworthy. Its semblance would be put on by dishonest men, when its advantages were to be gathered, afterwards they would deny its authority and neglect its duties. And, here permit me to remark, that while the Mason is commanded to be charitable towards all mankind, he must first deal kindly with his suffering Brother if worthy, then with his neighbor, and then with the stranger at his gate. 'Charity begins at home,' but there is no necessity for its ending there. Yet the man who would lavish his substance on strangers, to the neglect of his suffering and worthy Brother, would be considered 'worse than an infidel.' Our mystic language enables us to recognize that worthy Brother, and prevents those from drawing *wages* as workmen, who have never labored on the Temple. It enables the workmen to recognize each other everywhere, at all times, and under all circumstances.

"The secrecy of the Lodge room gives to our ceremonies a solemnity, and an impressiveness to the moral lessons they are intended to convey, that they could not have were they public. It is often blessed with another happy consequence, and one that would often fail to flow under other circumstances, viz: It often enables us, to draw by gentle persuasion, merited reprimand or punishment, the erring Brother back from the paths of vice to the moral parallel. It prevents our proceedings from being misrepresented, and evil and designing men from sowing among us the seeds of discord and of strife; thus enabling us to move in harmony, united heart and hand, to the accomplishment of our purposes."

THE JEWISH PILGRIM.

Are these the ancient holy hills
  Where angels walked of old ?
Is this the land our story fills
  With glory not yet cold !
For I have passed in many a shrine,
  O'er many a land and sea;
But still, O promised Palestine,
  My dreams have been of thee.

I see thy mountain cedars green,
  Thy vallies fresh and fair,
With summers bright as they have been,
  When Israel's home was there;
Though o'er thee sword and time have past,
  And Cross and Cresent shone,
And heavily the claim hath prest,
  But thou art still our own!

Thine are the wandering race that go
  Unblest through every land,
Whose bloom hath stained the polar snow,
  And quenched the desert sand;
And thine the homeless hearts that turn
  From all earth's shrines to thee,
With their one faith for ages borne
  In sleepless memory.

For thrones are fallen—nations gone,
  Before the march of time,
And where far ocean rolled alone
  And forests in their prime,
Since Gentile ploughshare marred the brow
  Of Zion's holy hill!—
Where are the Roman eagles now!
  Yet Judah wanders still.

And hath she wandered thus in vain
  A pilgrim of the past!
No! long deferred her hope hath been,
  But it shall come at last;
For in her wastes a voice I hear,
  As from some prophet's urn,
It bids the nations build not there,
  For *Jacob shall return.*

O! lost and loved Jerusalem!
  Thy pilgrim may not stay,
To see the glad earth's harvest home
  In thy redeeming day;
But now resigned in faith and trust,
  I seek a nameless tomb,
At least beneath thy hallowed dust,
  O give the wanderer room.

REGISTER OF OFFICERS.

St. John's Lodge, New York City.—Charles L. Church, Master; Edwin Smith, S. W.; Alex. H. Drummond, J. W.; F. G. Tisdall, Sec.; Isaac Mix, Jr., Treas.; Charles H. Wilmot, S. D.; John C. Lay, J. D.; Charles S. Rowell, Marshal; Thomas Sproull and Francis P. Wichman, Mas. of Cer.; Henry C. Watson, Organist; Charles Cox and E. Windust, Stewards.

Zetland Chapter, New York City.—Philip S. Van Houtsen, H. P.; F. G. Tisdall, King; Alex. H. Drummond, Scribe; Chas. H. Wilmot, C. of H., Arthur Boyce, P. S.; R. Jennings, R. A. C.; E. Mills, 3d V.; James Mahoney, 2d V.; Thomas Sproull, 1st V.; John Lucas, Sec.; Charles L. Church, Treas.

St. John's Lodge, Wilmington, N. C.—E. J. Lutterloh, W. M.; Thomas B. Carr, Sec.

Concord Chapter, Wilmington, N. C.—H. P. Russell, H. P.; Thos B. Carr, Sec.

Mount Pleasant Lodge, No. 57, Tenn.—James Robertson, Master; W. G. P. Hunter, S. W.; H. A. Lawson, J. W.

Grand Lodge of Alabama.—S. A. M. Wood, G. Master; J. McC. Wiley, D. G. Master; H. S. Shelton, S. G. W; J. H. Danforth, J. G. W.; Thomas Henry, W. A. Ferrell and J. M. Brundridge, G. Lecturers; S. E. Norton, G. Chap.; L. E. Parsons, G. Orator; Asbury Taylor, S. G. Dea.; John H. Prince, J. G. Dea.; J. P. Dickinson and W. J. Reese, G. Stewards; Thomas McDougall, G. Tyler.

Grand Lodge District Columbia.—Charles S. Frailey, M. W. G. Master; Peter H. Hooe, R. W. Dep. G. Master; Joseph W. Nairn, R. W. S. G. Warden; Grafton Powell, R. W. J. G. Warden; Sam. T. Shugart, R. W. G. Secretary; Christopher Cammack, R. W. G. Treasurer; Horatio N. Steele, W. G. Visiter and Lecturer; Rev. Chas. A. Davis, W. G. Chaplain; Samuel Cropley, W. S. G. Deacon; Leigh R. Holmead, W. J. G. Deacon; Gustavus A. Schwarzman, W. G. Marshal; Sidney B. Erwin, W. G. Sword Bearer; B. B. Edmonson, W. G. Pursuivant; Bro. Peter Emrich, G. Tyler.

MASONIC CHIT CHAT.

"The Acacia"—is the title of a new Masonic monthly just started at Natchez, Miss., under the editorial management of the R. W. Br. Wm. P. Mellen, Esq. The first number has been received and is well filled with Masonic and miscellaneous articles. We give it a hearty welcome. Its editor, however we may occasionally differ from him on particular points of Masonic interest, is a Brother of competent talents and experience to make an interesting and valuable periodical. His heart will be in his work, and his personal character is an ample guarantee that he will not discredit his new profession, or the Institution, by the prominent position he has assumed. We extend to him the warm hand of editorial and personal friendship, and heartily recommend his work to the favor of the Fraternity.

☞A correspondent writes us from Columbus, Miss., that on the 9th September, the Masonic Hall at that place was destroyed by fire, consuming every thing belonging to the Lodge and Chapter, except the records. The loss will be severely felt by the Brethren.

To "B."—*St. Louis.* There can be no real necessity for a discussion of the question proposed. As to the 1st, duty as well as courtesy clearly demands that some proper notice of the petition should have been taken. And in regard to the 2d, the ancient rule requires service in a Wardenship, as a prerequisite qualification for the office of Master, though this rule is often disregarded, and in some jurisdictions may be said to have become obsolete. Where the qualifications are satisfactory, the neglect of it may not be of much account, further than that it is a departure from the "old paths," and this is often dangerous, and rarely necessary or desirable.

☞We have the Proceedings of several Grand Lodges on hand, all of which will receive attention as soon as practicable.

California.—Br. W. M. Lester, Sacramento, is an authorized agent for this Magazine. His Post Office Box is 553.

☞A correspondent in Mississippi, under date Feb. 13, writes as follows:—

"Masonry is flourishing in this State. In fact, too fast, I fear. I tried to check the go-ahead movement in multiplying Lodges so fast, when in Grand Lodge in 1852, but could not correct it. Too many new Lodges contiguous, leads to emulation in the increase of members, and hence the introduction of too *common* material into the edifice.

Royal Arch Masonry is spreading here, and an effort has been made, with fair prospects of success, to settle the controversy about the R. and S. M. degrees. The basis is, that the Princes of Jerusalem are willing to surrender them to a Grand Council of the State, to be formed. If this succeeds 'harmony' will prevail in all the Masonic bodies."

☞A correspondent in Alabama writes as follows:—"Masonry in this jurisdiction is flourishing,—all our Lodges are doing well,—working up only the best material. While our Lodges pursue this course, Masonry must flourish; but by multiplying to too great an extent the number of Lodges, we open the door to the unworthy in too many instances, and in my humble judgment the only enemy Masonry has to dread, is the too rapid increase of Lodges."

☞We regret to learn from an esteemed correspondent at Montgomery, that Comp. David Hartwell, G. L. of the G. Chapter of Alabama, died a short time since. Our correspondent says—"Having lived to a full number of years, he departed from us like the morning star at the dawn of day."

The Trestle-Board.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen*. Single copies sent by mail, free of postage for $1 25 a copy.

Natchez, Mi.—Messrs. Keenan & Sons, Booksellers, Natchez, Mi., are authorized agents for this Magazine and the Trestle-Board.

309
Quelles
Fr. M. Mag
~~491~~
491

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, APRIL 1, 1855. [No. 6.

Class.......... Section..........
Bibliographical No..........
Cosmopolitan Library, Volume..........

THE NEW YORK "COMPACT" AND "PAST MASTERS."

There appears to be a singular misapprehension in certain quarters and among some very intelligent Brethren, as to the precise nature and scope of what is generally called the "Compact" between the Grand Lodges of New York in 1827, and the rights which that instrument is supposed to secure to the Past Masters of that State. It is probable that many of our readers never saw the document; and, as it is relied on by the Plaintiffs in the legal controversy now pending before the Supreme Court of New York, as one of the strong points in their case, we have thought it of sufficient interest to entitle it to a place in our pages. It is brief, and consists of four articles, as follows:—

"1st. That there ought *to* be but one Grand Lodge in the State of New York, and that it ought to be held in the city of New York, and be considered as a continuation of the old Grand Lodge.

"That all allusions to former differences shall be avoided as far as possible.

"2d. That the proceedings of the two bodies (known by the name of the Grand Lodge) shall be confirmed, and that the warrants granted to Subordinate Lodges by the two bodies, and the proceedings of said bodies, shall be deemed regular. That the records and archives of the Grand Lodge, being in the city of New York, the *Grand* Secretary and the Grand Treasurer shall be chosen from the city, and the Grand Master or the Deputy Grand Master shall be chosen from the city of New York; the other from the country; the two Wardens from some other part of the State than the city of New York.

"3d. That the Permanent Fund be managed by five Trustees, viz.: the Grand Master, the Deputy Grand Master, the two Grand Wardens, and the Grand Secretary, whose duty it shall be to invest all funds over three thousand dollars, annually, after paying *Representatives*, salaries, and rent.

"4th. That the number of Lodges which one Master or Past Master may represent, shall not exceed three. That Past Masters shall not be represented by proxy, and that Representatives be paid as heretofore."

Before proceeding with what we purpose to say as to their particular bearing on the rights of Past Masters, it is not improper to mention, what we understand to be true, that these articles were originally adopted and *recorded* as simple *resolutions*,—the word "Compact" being an after-thought, prefixed to them at a period subsequent to their adoption, and for reasons which have never been satisfactorily explained. The difference is material; but it properly belongs to the legal argument, and is not essential to our purpose.

As to the nature and intent of the articles. It will be seen that the only section which can have or has any application to or bearing on the supposed rights of Past Masters, or that in any way recognizes them as members of the Grand Lodge, is the fourth and last. And as much importance is attached to this, as guarantying the right claimed by the Past Masters to life-membership in the Grand Lodge, it becomes interesting to ascertain what its conditions really are, and what authority they afford for such an assumption. Its provisions are simple, and may be stated as follows:—

1. "The number of Lodges which one Master or Past Master may represent [in Grand Lodge] shall not exceed three."
2. "Past Masters shall not be represented [in Grand Lodge] by proxy."
3. "The Representatives [of Lodges] shall be paid as heretofore."

Here are three clear, distinct, and simple propositions. They embrace the entire article. The first and second, only, are important for our purpose, inasmuch as they contain all that is said in relation to the Past Masters as members of the Grand Lodge; and, consequently, all that can be urged by the Plaintiffs as having any pertinence to the question at issue, at least so far as any rights of the Past Masters are involved. We can hardly conceive that there can be any necessity to enlarge upon them, or to attempt by illustration to present them to the mind of the reader in a clearer light than that in which they now stand. They are so plain and comprehensive in their terms that it would seem to be impossible to mistake their meaning. They afford no room for cavil, and no plausible covering for wilful distortion. And yet, unaccountable as it may appear, this fourth article, or resolution, is gravely urged by some intelligent Brethren, as designed to afford a solemn pledge and guarantee that the rights of the Past Masters of New York, to life-membership in the G. Lodge, shall never be disturbed or revoked! The fallacy of this pretension is so broad and palpable as to throw distrust over the motives of those who urge it. It is not easy to reconcile such a bold perversion of the plain and obvious meaning of the language employed, with the rules of honest intention. We would not, however, judge harshly of the motives of any parties, and therefore carry the difficulty to the catalogue of things "*hard to understand!*"

It is true that both propositions impliedly recognize Past Masters as members of the Grand Lodge. But it is a simple recognition of an existing *fact*,—just as a preceding article recognizes the city of New York as the present location of the Grand Lodge, and another the possession of a permanent fund. They attach no conditions to the *existence* of the fact. They do not assume to perpetuate it, or to limit its duration. They leave it as they find it. The second article does not say that the Grand Lodge shall never be removed from the city; because the parties to the contract, (if contract it be,) had no power to make any such regulation for all future time. They took the fact as they found it, and say, "The records and archives of the Grand Lodge, *being* [*now*] *in the city*, the Grand Secretary" shall *now*, as a matter of necessity or convenience, be chosen from the city. They do not provide that the archives shall never be removed from the city, nor do they say that the Secretary shall never live anywhere else than in the city. They legislated for the *present time*, and with reference to *existing necessities*, or conditions,—leaving those who might succeed them, to modify or revoke their acts, as circumstances should demand. What assurance had they that there would always be a "permanent fund," or that there would always be an excess over three thousand dollars for investment? None at all. And surely they did not intend to tie up *in perpetuum* the funds of the Grand Lodge, or in any other way to embarrass its financial interests. In this respect also, they looked to the *present condition* of the finances, and legislated with reference to that condition, and with as much of forecast for the probabilities of the future, as ordinarily characterizes careful legislation, and marks its wisdom and value. The "permanent fund" might be swept away the very next year, or there might never be another dollar of the receipts of the Grand Lodge which could be applied to it. Nevertheless, it was sufficient that the fund existed, to make it obligatory on the parties to provide for its security and future welfare. They could not guarantee that it should not be expended; but they could provide for its custody and increase while the control of it remained in their hands,—*precisely as they could and did restrict and define the privileges of the Past Masters as members of the Grand Lodge.* They took the *fact* in both cases as it stood, without attempting to disturb it. They took the Past Masters as they found them, and proceeded to modify and restrict the privileges they had previously enjoyed as members of the Grand Lodge. This they did by reducing the number of Lodges which one Past Master might represent, from *five* to *three*, and by revoking their privileges to be represented by *proxy*. These were important changes; but we do not understand that the power of the Grand Lodge to make them was called in question. And if this power existed to the extent to which it was used, then it existed to a much greater extent, and might lawfully have been used for the entire abrogation of the right of the Past Masters to represent any Lodge at all, or even to give a vote in Grand Lodge. There is not one word in either of the articles that by any amount of logical acumen can be forced even into a constructive recognition of the Past Masters as life members of that body, either with or without irrevocable privileges.

It is manifest from the terms of the fourth article, that it was wholly and exclusively with a view to the modifications and restrictions we have named, that the subject of Past Masters was introduced into the resolutions, or "Compact," of 1827. But for the necessity of correcting the abuses that had grown up under the privileges so restricted in the one case and abolished in the other, no mention whatever would have been made of them as a distinct class. The reference to them as members of the Grand Lodge, is purely incidental, and arose from the necessity of the case. The evil to be restrained was identical with them. It could not be reached but through them. And how the mere fact that they are thus incidentally recognized in the "Compact" as members of the Grand Lodge, can be interpreted to mean a guarantee or pledge for life-membership in that body, it is difficult to understand. The thing is preposterous, and the pretension fallacious in the extreme. There was no "compact" in the case. The resolutions were adopted as matters of present convenience, and might have been lawfully modified or reconsidered at the next or any subsequent meeting of the Grand Lodge.

Thus much for the "Compact." There are some other points on which the Past Masters rely in support of their claim to permanent membership in the Grand Lodge, the chief of which are: 1. The Provincial Warrant granted by the Athol Grand Lodge at London in 1781; and 2. The original Constitution of the Grand Lodge of the State of New York, as adopted in 1785. We may hereafter refer to these points. In the meantime it is not improper to say that we attach no importance whatever to any argument that has been adduced from either, in favor of the claims set up by the Past Masters.

PUBLIC MEN, AS MASONS.

We took occasion in a recent number of this Magazine, to refer to the impolicy, not to say danger, of introducing into our Grand Lodges, (as we are sorry to say has been done, in one instance at least,) a practice, the effect of which is to exclude from the more prominent official stations, many Brethren who are eminently distinguished in the walks of civil and political life, not less for the great purity of their characters than for their high intelligence and learning; and this—simply because they may not have earned for themselves, by their proficiency in the ritual duties of the Lodge, the distinctive, and certainly creditable, appellation of being, in the technical language of the Order, "bright Masons." Such a practice is not only impolitic, but it is manifestly wrong, as being calculated to deprive the Institution of those benefits which legitimately belong to every society as a result of the eminent character of its prominent members. We do not by any means, desire to be understood as saying, that the mere fact that a Brother is eminent for his learning and distinguished by public position, should point him out, above all others, as pre-eminently fitted for official preferment. But what we mean to say, is, that in selecting our highest and most prominent officers, this fact should not be lightly regarded; and that all other things being satisfactory, the accidental circumstance that a Brother is not learned in the *ritual*, should not be allowed to weigh against him in the election. This is done by the regulation referred to, which requires actual service as Master of a Lodge, as a prerequisite qualification for the Grand Mastership. This is the ground of our objection.

There is, we regret to say, a too ready disposition among many of our Brethren to undervalue the importance of public men, or, in other words, of personal distinction in civil life, as an element of character among its members, in estimating the relative claims of our own Institution to public confidence, as compared with other voluntary associations. This is a dangerous mistake, and, if persisted in, the time may come, and even sooner than we anticipate, when its results will be grievously felt. Public men are not always worthy men; nor are they always desirable acquisitions to any society; but such cases are the exceptions. As a general rule, they are honorable and intelligent men, and worthy of the confidence reposed in them by their fellow-citizens. Such men always have, and ever will, exert a preponderating influence in all matters of public concernment. The presence of such is always desirable in all societies, whether social, moral or religious. It is especially so in ours, which, from the peculiarity of its organization, and its magnitude, is more exposed to public distrust, than associations of a more popular and open character.

In connection with this subject, and in continuation of it, we present the following extract from the admirable report of the committee on correspondence made to the Grand Lodge of Arkansas in November last, by our talented Brother, Albert Pike :—

"The Grand Lodge of South Carolina having adopted a regulation to the effect that no Lodge should initiate, pass or raise any one who had not resided in the State twelve months, the Committee on Foreign Correspondence of the Grand Lodge of Mississippi proposed to make an exception in favor of 'distinguished gentlemen of known characters.' The Committee of the Grand Lodge of Alabama was unpleasantly struck with this proposed exception, and protests against it altogether, not seeing 'why any allowances should be made in favor of *distinguished* gentlemen of known characters, any more than for *un*-distinguished gentlemen of known characters.' And they say, that 'there are a great many *distinguished* gentlemen in the world, who have the title of Honorable or Excellency prefixed to their names, but who are very far from being either honorable or excellent, and who would be very far from making good Masons,' and that, even if it was meant to except only distinguished personages, *known to be fit to become Masons*, still they see no propriety in the distinction ; because Masonry regards no one for the distinction he may have attained to in any of the walks of life, *unless* his life and conduct are such as will enable him to pass the square of the overseer ; that, if that *is* the case, worldly distinctions are superfluous, and if not, they will avail nothing.

"It is to be hoped our Mississippi Brethren will survive that. It is evident that, although their exception might have been more appropriately worded, they meant it merely to apply to persons of well earned and honorably worn distinction, whose characters should be thoroughly known, and who would be valuable members of the Craft, adding lustre to it, being its living eulogy, and largely increasing its usefulness. Such a man, *being* fit to pass the overseer's square, *would* be valued, because he would be useful, in proportion to his high distinction and reputation. That reputation would not be superfluous. If Brother Sayre, the chairman of the committee, were to honor Arkansas by removing to it, his reputation and distinction would be far from superflous. We should be *anxious* to see him unite with us. Masonry regards no distinction except that founded on merit. When so founded, it does regard and value it, because it regards and values the merit itself, and the capacity for usefulness. These sounding *ad captandum* generalities are generally incarnate falsehoods. If the Father of his country were living, and were to remove into Alabama to-morrow, not being a Mason, but with all his magnificent honors thick upon him, will any one pretend that *his* reputation would not be regarded in weighing his value to the Craft, if he applied for admission. Brother Sayre would be as ready as the foremost to ask a dispensation for him. He would, *perhaps*, be willing to have the Grand Master make him a Mason at Sight. If Edward Everett or Washington Irving, or Prescott, or even General Scott were to go there now, who does not know that his admission to the Order would be hailed as a far greater acquisition than that of any unknown and unregarded man. We protest, *totis viribus*, against the doctrine, only fit to tickle the vulgar ear, that talents, intellect, learning, and a lofty and *distinguished* reputation are of no value in Masonry. There are many distinguished men in the country, whose exclusion from the Order for a year, if they desired to enter it, would be an immense loss. Masons do not build monuments to Washington, and plume themselves on the fact that he was a Mason, merely on account of his *Masonic* virtues. It is because his civic reputation shed glory upon the Order.

"The old charges declare that a Mason is not to derogate 'from that respect which is due to any Brother *were he not a Mason* ; for, although all Masons are as brethren upon the same *level*, yet Masonry takes no honor from a man, that he had before ; nay, rather it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and avoid ill-manners.'"

HONORARY MEMBERSHIP.

In a review of the report of the committee on correspondence of the Grand Lodge of Alabama, by the corresponding committee of the Grand Lodge of Arkansas, we find the following on the subject of honorary membership :—

"The Committee say, upon the fact that there are 'honorary members' of Lodges in Virginia, 'as this is a *new kind* of membership, your Committee would respectfully inquire what it means. As they know no one whose name could add lustre to the principles of Masonry, unless he be a regular working Craftsman ; and as all who are not such must be but drones in the Lodges, it occurs to your Committee that honorary members must be anomalies in Masonry." In 1823, Gen. LaFayette and his son were elected honorary members of the Grand Lodge of Missouri, and if we are not mistaken, of several Lodges in the different States. Gen. Andrew Jackson was elected an honorary member of the Grand Lodge of Florida, in 1833, and John H. Eaton, in 1835. We had imagined that the practice was a common one. In all such cases, we take it, the Brother, so elected, is already a member of some other Lodge, and so no *drone*. Certainly it is only in such case that he should be made an honorary member any where : and, *in* such case, as a mere mark of honor, we see no objection to it."

Honorary membership is no novelty in Masonry ; nor is it a feature in Masonic practice of such obscurity as necessarily to excite surprize or wonderment. If it be not as old as the introduction of Freemasonry into this country, it has been so long recognized in practice, both here and in Europe, that the precise date of its origin has passed out of memory. The Grand Lodge of England recognizes it by a provision in its Constitutions in the following words :—"Brethren of eminence and ability, *who have rendered service to the Craft*, may, by a vote of the Grand Lodge, duly confirmed, be constituted *members* of the Grand Lodge, with such *rank and distinction* as may be thought proper." And it recognizes this power to create honorary members as existing inherently in every other Grand Lodge. It is under this power, and its recognition as of legitimate and universal authority, that our distinguished Brother, Dr. Oliver, holds his seat in the Grand Lodge of England, as a Past Deputy Grand Master of the Grand Lodge of Massachusetts. It was under this general prerogative of Grand Lodges, also, that Gen. LaFayette, in 1823, was made an honorary member of the Grand Lodge of Missouri, and Gen. Jackson, in 1833, of the Grand Lodge of Florida. Others, if not most of the older Grand Lodges in this country, have frequently conferred this honor upon Brethren more or less distinguished in the annals of Masonry. On the continent of Europe, and especially in France, the practice is of common occurrence. We have personally the honor to hold the Certificate of the Grand Lodge of Ireland, and to be enrolled as a member under the Grand Orient of France; and our Brethren of the Grand Lodge of Missouri, did us the kindness some years ago, to compliment us in this way, as have some other Masonic bodies in other parts of the country. The practice is very far from being *new;* and that the committee of correspondence in the Grand Lodge of Alabama, so regarded it, simply demonstrates the fact, that intelligent committees may sometimes be mistaken even in matters of Masonic history and practice.

There are two classes of honorary membership recognized in this country. The first embraces those cases where distinguished Brethren, residing in distant or foreign parts, are made honorary members; and the second, those where Brethren are made *honorary* members of the particular Lodges of which they may be at the time *active* members.

The first is entirely complimentary. It usually confers no other privileges than those of visiting the Lodge at pleasure, and of participating with the members in their social enjoyments, and in their private Lodge meetings, on more equal and familiar terms than ordinary visitors. The Brother so complimented is not required to sign the by-laws of the Lodge, or to assume any of the liabilities or duties which they impose; neither is he entitled to any of the pecuniary privileges conferred by them. He is not required to pay dues, to serve on committees, or to perform any of the special duties to which actual members are liable; nor is he eligible for election to office.

This we understand to be the position in which, as a general rule, Brethren are placed by election to honorary membership in foreign Lodges, or Lodges of which they were not previously actual members. As we have above intimated, our Brethren in France have thought proper to elect us an honorary member of a Lodge in Paris; but that Lodge does not thereby hold us, nor do we consider ourselves subject to any of its local regulations, or responsible for any of its proceedings; nor should we, if present, feel that we might with propriety claim any right to participate in any of the special privileges guarantied to its actual members. There are, however, exceptions to this general rule. We are an honorary member of a Lodge in this country, in which by a provision of its by-laws, we are entitled to all the privileges of actual membership, except those of being elected to office and voting on financial questions. But in this case, as in the former, we are not subject to any of the liabilities or responsibilities of the actual members.

The second class, like the first, is also complimentary, and differs from it only in granting certain exemptions without subtracting from the privileges of actual membership. It is usually conferred on aged and faithful Brethren, who have sustained the active offices of the Lodge, and discharged for a long series of years the more arduous duties of membership. The election of such Brethren as honorary members of their own Lodge, exempts them from all *obligation* to unite in its active duties, or to sustain any of its subsequent liabilities. They are not *required* to fill any of its offices, serve on committees, or to attend its meetings oftener than may be convenient to themselves; neither are they subject to the payment of quarterly or annual assessments, except in cases where a capitation tax is laid by the Grand Lodge; and even in such cases the payment is usually assumed by the Lodge itself. But these exemptions do not deprive them of any of the privileges with which they were previously invested as active members. They are still eligible for office, may serve on committees, and vote on all questions before the Lodge; in fine, they enjoy all the privileges, and may exercise all the rights of full membership. Their Brethren, in electing them honorary members, design simply to manifest their appreciation of the long and faithful services of the recipients of the compliment; and while they thus relieve them of the labors and responsibilities, they do not intend to deprive them of any of the privileges of the Lodge. The Lodge of which we have been a member for a full third of a century, has the following provision in its by-laws, namely—"Any member, whose long and faithful services shall, in the opinion of a majority of the members present, entitle him to the consideration and gratitude of the Lodge, may be admitted an honorary member, but by so doing he shall not be deprived of any privilege he before enjoyed."

We had occasion to notice this subject in our pages, in answer to an inquiry proposed by a correspondent in 1845; but as many of our present readers have not the volume of that year to refer to, and as there may be others in the same category with our Brethren of the Alabama Committee, we have thought the foregoing might not be wholly unprofitable. The subject is one of local concernment, and entirely within the control of the Lodges, except so far as it may involve any matter affecting the interests, pecuniary or otherwise, of the Grand Lodge.

THE ESSENES.—NO. V.

BY R. W. JOHN H. SHEPPARD.

To investigate a subject of this kind, we are compelled to travel back into remote ages seventeen or eighteen hundred years ago, when the art of printing was unknown, and records were imperfectly kept, or are lost; therefore it is impossible to produce direct and positive testimony to satisfy a mind which only seeks such evidence. It must be remembered that for three or four centuries after the Christian era commences, there was comparatively a deep silence in the history of the Church. Yet there were some writers in that interval; though from the first to the fourth century, even the learned Dr. Mosheim gives but a meagre account of them. De Quincey observes, "It is partly because too little anxiety of research has been employed in this direction, that every student of ecclesiastical history mourns over the sterility of the primitive fields; for the first three or four centuries we know next to nothing of the course by which Christianity moved." And again: "No scholar—not even the wariest—has ever read with adequate care those records which we still possess, Greek or Latin, of primitive Christianity. He should approach this subject with a vexatious scrutiny. He should lie in ambush for discoveries, as we did in reading Josephus." The severe shaking and winnowing and sifting of this Hebrew historian, touching the Essenes, enabled De Quincey to gather facts of inestimable value, and although he spares not the heaping of opprobrious epithets upon that "miscreant" wretch, as he calls him, yet he extorts truth from his lips, and proves, as I shall soon show, that the Essenes were primitive Christians.

Their secret society originated from the danger to which they were exposed, from both Jews and Romans, as I have stated before,—an awful period of time, when such decrees against Christians prevailed as the Emperor Galienus issued: *Perimendus est omnis sexus virilis*,—"Let the whole male sex perish." And, *Lacera, occide, concide*,—"Lacerate, slay, cut to pieces." A most terrible Inquisition.

An examination of the character and discipline of the Essenes, the pioneers of Christianity, will convince any one, beyond doubt, how admirably their Institution was suited for this great work. They were symbolical in their forms and ceremonies; so was the whole system of the ancient Levitical worship. The very shedding of blood at the altar was symbolical—a prefiguration of the last great sacrifice on the cross—of the Lamb of God who takes away the sins of the world! The primeval Christians were obliged to hide themselves; "this," said De Quincey, "could only be done by symbolizing." They took a symbolic name; a name, as it has been shown, peculiarly fitted to disarm suspicion at home. They were divided into four grades, or degrees, according to Philo Judæus, and among them were two Orders, the Theraputici and the Practici. The higher rank belonged to the contemplative and medical Brethren; the lower was composed of active, practical men, in the business of life.

De Quincey has presented *ten reasons*, or points of view, in evidence of their being a Christian brotherhood. As for verbal quotations of his remarks, it would require more space than it would be prudent or interesting to occupy in this periodical. I will, therefore, give the reasons or points, as they are there laid down in his essay, and a summary of his reasoning on them in my own language, accompanied with my own remarks, referring the reader to the more interesting account of this eloquent writer. The points he took from Josephus, Whiston's translation. I trust the subject, by thus entering into somewhat of a detail, will not be tedious. Its great importance will justify the time bestowed, and satisfy the inquirer better than mere general affirmations. For we do know the Essenes were Freemasons; and if they were not Christians after the day of salvation was proclaimed from the cross, they must have been the most unique, singular, and deceptive association that ever existed. De Quincey himself admits that their "society was a secret society—an Eleusinian society— a Freemason society," to quote his own words. I will now proceed in giving his reasons why they were a Christian brotherhood, by introducing his ten points.

1. "The *third* sect are called Essenes. These last are Jews by birth, and seem to have a greater affection for one another than any other sects have." This was a peculiar trait in the character of the Essenes. Their brotherly love was intense. They demonstrated the beautiful maxim of Pythagoras, that *my friend is my better half.* They fulfilled the Christian law, "love one another," which was exemplified by the holy St. John, the Evangelist,—a man, who was remarkable for the ardor of this affection, which pervaded and entered into the substance and sweetened the burden of all his sacred writings. "This little flock, turned out to face a wild world of storms," after the ascension of our Lord, by severe trials, by persecutions, by enemies seeking their destruction, were abandoned by the world and driven to seek each other's support and consolation, and thus were cemented together by a tie stronger than death. Therein their lives and circumstances bore such a striking resemblance to the primitive Christians, that if not the same, they must have been in close communion with them.

2. "These men are despirers of riches, and so very communicative, as raises our admiration. Nor is there any one to be found among them who hath more than another; every one's possessions are intermingled with every other's possessions, and so there is, at it were, one patrimony among all the brethren." We are here reminded of the "common purse" of the Twelve Disciples, and of Acts, chap. v. 32–34, where the multitude of new believers "had all things in common," sold their possessions, laid the prices at the Apostle's feet, and distribution was made unto every man according to his need. In this they were like the Essenes, who despised riches and had all things in common.

3. "They have no certain city, but many of them dwell in every city; and if any of their sect come from other places, what they find lies open for them, just as if it were their own; and they go in to such as they never knew before, as if they had been ever so long acquainted with them." Here too is a clear resemblance to Christian hospitality alluded to by St. Paul, and common among the early converts.

4. "For which reason they carry nothing with them when they travel into remote parts." So in St. Luke: "Go your way. Carry neither purse, nor scrip, nor shoes." Such was the command of Christ. Such was the custom of the Essenes;—if they were not Christians, it is a most singular coincidence.

5. "And as for their piety towards God, it is very extraordinary; for before sunrising they speak not a word about profane matters, but put up certain prayers which they have received from their forefathers." What a rich relic of history would have been the very words of one of the morning prayers of the Essenes, when at the dawn of day, in the silence of the world, the echo of their voices was heard among the mountains of Judea ascending to heaven. Such a prayer would have been, perhaps, next to finding the parting hymn of the Twelve on the last night and at the Last Supper, *when they sang an hymn;* but, alas, the words of that hymn, and the Hebrew melody, were lost forever, when the great Sufferer was slain on the cross!

Here the Essenes were again like the early Christians, whom Pliny describes thus: "That they were wont at a stated day, to meet together *before it was light*, and to sing a hymn to Christ." Pliny's letter was written about forty years after the siege ot Jerusalem, and about seventy years after the Crucifixion. There is something very solemn when we think of their devotion at such an early hour, so soon after the soul has been wandering in dreams, perhaps, on the confines of the spirit-world. De Quincey speaking of it alludes to that morning of the Resurrection when Mary Magdalene came early to the sepulchre, while it was yet dark.

6. "They neglect wedlock; but they do not absolutely deny the fitness of marriage." This is another conformity to the views of the Apostles and of St. Paul. The subject is fully handled in 1 Cor. chap. vii. Christians aspiring to perfection in the spiritual life, then regarded marriage as merely the preventive of a greater evil, and avoided it. But it was tolerated very generally by the Essenes. De Quincey thinks that the Apostles and early Christians had severer views on this family connexion, in consequence of their erroneous impressions that the end of the world drew near. Such a view might have resulted from a literal construction of the last sayings and awful predictions of the GREAT TEACHER. Besides, they were surrounded with perils and persecutions; and was it then a time to form connubial ties and raise up children? The fact, therefore, that the Essenes, like the early Christians, entertained such opinions of the virtue of celibacy, is a strong confirmation that they, too, were a band of brothers united by the cross.

7. "They are eminent for fidelity, and are the ministers of peace." Had they not the same Master, who said, "Blessed are the peacemakers"? Among the vows at initiation, the candidate promised, "that he will ever show fidelity to all men, and especially *to those in authority, because no one obtains the government without God's assistance.*" Here we are reminded of St. Paul, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready for every good work;"—a doctrine eminently despised in these, our days. This is a startling coincidence between the doctrines ot this Fraternity and a leading article in the creed of the early Christians; and the inference that the Essenes and Christians were of the same school is, therefore, irresistible.

8. "Whatever they say is firmer than an oath; but swearing is avoided by them; and they esteem it worse than perjury." Here rises up to memory the divine command, "Swear not at all."—Mat. v. 34.

9. "They are long-lived also; insomuch, that many of them live above a hundred years, by means of simplicity of diet." So did many of the early Christians, who were equally remarkable for self-denial and abstemiousness. Cassian, who wrote about the middle of the third century, assures us that the common rate of food of the primitive Christians for twentyfour hours, was twelve ounces of bread and mere water. On this diet St. Anthony lived 105 years; James the Hermit, 104; Arsenius, 120; Epiphanius, 115; Simon, 112; Romauld, 120; Lawrence, 140; and Mungo, 185. We read that the Evangelist, St. John, finished his days at Patmos, 103 years old. There was a similarity in discipline, dress, regimen and subjection of the passions among the Essenes, tending to great age, and too remarkable to escape the notice of any reader, unless blinded by prejudice.

10. Lastly, their fortitude and contempt of death; for Josephus says that, "Although tortured and distorted, burnt and torn to pieces, yet could they not be made to flatter their tormentors, or shed a tear, but that they smiled in their very torments." They suffered martyrdom as Christians for the first three centuries, and like them were exposed to persecution. Pliny found it in vain to torture the Brethren into confession, and therefore made trial of female servants; but what could they know of the secrets or symbols of early Christianity?

Such are the ten points which De Quincey has selected from Josephus to prove that the Essenes were neither more nor less than "a new-born brotherhood of Christians." The argument is sound; the conclusion is clear. He adduces also other reasons which I shall touch upon, and he convicts Josephus of ignorance of their spiritual character, and of much prejudice and frequent inconsistency. Josephus calls them a philosophical sect. After stating that the whole passage in his work which relates to our Saviour, is a forgery—he goes on to say that it is strange "in a compass of 854 pages, double columns, each column having sixtyfive lines, (or a double ordinary octavo page,) much of it relating to his own times, there is not one paragraph, line, or fragment of a line, by which it can be known that he ever heard of such a body as the Christians" He calls Josephus "a miscreant,"—perhaps, too harsh a denunciation; as we know not what might have been the education, trials or temptations of this captive Hebrew. It should be recollected, too, that Eusebius, who in his Ecclesiastical History, within three hundred years of the Crucifixion, (book i. chap. 11, of the same,) speaks of, and gives credit to, the testimony of Josephus relative to Jesus: "A wise man—a teacher of men—a performer of extraordinary deeds." And, he says, "this was Christ." Therefore, to make a falsehood here, there must have been two forgeries; one in Josephus and one in Eusebius. In such an assertion, De Quincey evidently has hung himself on the horn of a dilemma.

In addition to these points of resemblance, several other peculiarities are mentioned by this graphic writer, which go to prove the identity of the Essenes with the primitive sons of the Cross.

1. They cultivated the science of medicine and were very skilful. To this day, in the Oriental countries, the physician, called in Arabic, the *Hakim*, to whatever nation or region he may belong, is always deemed a sacred and honored personage, and can travel among those barbarians in safety. Cures were

probably effected among the Essenes by regimen, and doubtless their own great abstemiousness contributed very much to protect them from diseases, and led them to notice the latent causes of a large part of human maladies. Of the four Evangelists, Luke was a physician, and nine-tenths of the miracles of our Saviour were medical. It is said, that the Jews, to this day, are generally exempt from the plague and morbid epidemics, owing to their peculiar habits and singular manner of living.

3. They avoided oil as a defilement. A mystery hangs over this matter. De Quincey thinks that oil being used in holy ceremonies, and as a chrism in anointing children for baptism by the early church, might account for it.

4. They deemed it a good omen to be dressed in white robes, *albatæ vestes.* Such was the apparel of early Christians; and St. John, in the Revelations, beautifully refers to it as an emblem of purity; such as, "fine linen, clear and white"—"fine linen is the righteousness of the saints"—"clothed in fine linen, white and clear"—"one of the elders answered, saying, What are these which are arrayed in white robes?" And many such descriptions, taken from the toilet of the holy ones, may be found in the Scriptures. Are not the Brethren reminded of the white lambskin, the badge of a Mason, and the emblem of purity?

5. They had their own Courts, according to Josephus, and passed righteous judgments, by votes not lower than a hundred. From this fact our author traces the Church Institutions, as shadowed forth. Indeed, may it not throw more light on that passage in 1 Cor. vi. 1: "Dare any of you, having a matter against another, go to law before the unjust and not before the saints?" A passage, though not referred to by De Quincey, may corroborate his own views.

6. They were divided into Therapeutici and Practici, and also into four Orders, to which notice has already been given.

7. They kept the Sabbath more rigorously than the Jews, not even kindling a fire for culinary purposes on that day. Some years must have passed before the seventh day was abrogated, together with circumcision. I shall endeavor to show hereafter my own peculiar views on that great change; for of the Christian Sunday we have scarcely a hint in the Scriptures, or any ray of light from the Fathers of the Church.

I will conclude this number by a quotation from De Quincey, in which he illustrates the corollary he draws after a synthetic view of the various features of resemblance, proving the identity of the Essenes and early Christians.

"If, in an ancient palace, re-opened after it had been shut up for centuries, you were to find a hundred golden shafts or pillars, for which nobody could suggest a place or use; and if, in some other quarter of the palace, far remote, you were afterwards to find a hundred golden sockets fixed in the floor—first of all, pillars which nobody could apply to any purpose; or refer to any place; secondly, sockets which nobody could fill; probably even 'wicked Will Whiston' might be capable of a glimmering suspicion that the hundred golden shafts belonged to the hundred golden sockets. And if upon applying the shafts to the sockets, it should turn out that each several shaft screwed into its own peculiar socket, why, in such a case, not Whiston, Ditton & Co. could resist the evidence, that each enigma had brought a key to the other; and that by means of two mysteries there had ceased even to be one mystery."

A MONTH AMONG THE BRETHREN IN JERSEY.

JERSEY is one of the Anglo-Norman Islands which lie upon the coast of France, and are a remnant of the British dominion over the ancient Duchy of Normandy. It is about ten miles in length, and is celebrated for its apple orchards. St. Heliers is its principal town, and contains about seven thousand inhabitants.

In September last, a young London Brother, "in quest of health and recreation," selected this island, as preferable to any of the "rural retreats" nearer the great metropolis, for the accomplishment of his purpose. He accordingly "packed his portmanteau" and proceeded to Southampton, where he took passage on board the "Jersey packet." The incidents of his excursion are given in a pleasant essay in the London Freemasons' Magazine for January; from which the following extracts are transferred to our pages, in the belief that they will not be wholly unacceptable to our American readers:—

"The incidents of so brief a voyage are of course too common-place to be further remarked on. We sailed into the beautiful little harbor of St. Heliers (having touched at Guernsey) at eleven o'clock the next morning.

"Here I was, in a strange place, knowing neither the name nor countenance of any one around me, or upon the island. A busy little man, who had come on board at Guernsey, was going about to the passengers handing his card, and inviting them to his 'boarding house,' 'replete with every comfort,' 'terms moderate,' &c. I was fain to go with him to save the annoyances of the 'touters' whom I saw busy upon the shore; so we hailed a cab and soon set down at the place of his abode.

"After dinner I went forth to explore the place a little. I had not come to spend my time in solitary peregrinations; so I determined at once to find out 'the Brethren.' I was encumbered by no 'introduction,' verbal or written. I sallied forth, therefore, to test the reality and the universality of that 'Fraternity,' which I had been given to understand attached to the 'Order,' wherever it might be found. I saw a flag floating over the Royal Yacht Club's wine merchant's, with an outward and visible sign that a Brother was within. But I passed on. I soon saw the magic marks again; it was a busy little tavern: I entered, and seated myself opposite the worthy host. I sipped my cognac and lighted my cigar; but I need not say to the initiated that, as his eye was fixed upon the 'stranger,' I had speedily to put down my glass, and grasp the hand of a Brother! The great cordiality which was immediately manifested dispelled the last remaining cloud of the solitude which, till then, I felt, and the comforting sunshine of 'Fraternitity' burst forth. One by one of the guests retired, as we chatted on things in general; and, as the door closed behind the last as he departed, fuller explanations were entered into. I learned that the Fraternity was numerous, respectable, and influential in the island. There were no fewer than five Lodges under the Grand Lodge of England, and one holding under the Grand Lodge of Ireland."

* * * * * * * * *

"The warrants of the two oldest Lodges in the island were taken out under the Athol *regime*, previous to the Union. Their ritual was quite different, and they were at one time not on visiting terms with each other. At the Union, fraternity was restored, but the working was still inefficient and unsatisfactory. The improvements effected by that auspicious event, did not at once extend to Jersey; and when Bro. J. O. Lyte, P. M., was first elected W. M. of the Farmers' Lodge, there was no one on the island who could perform the installation. Bro. Daly, of the Emulation Lodge of Improvement, went over in 1843, and rendered very material assistance to the Jersey Brethren, and communicated much valuable information to Bro. Lyte. The Arthol ritual was then forsaken for that agreed on by the United Grand Lodge; but, even then, the Arch was in a wretched state of dilapidation: so much so as to prevent any working therein. To Bro. Daly every credit is due; but Bro. Lyte, and those who then and since worked so cordially with him to render efficient the Fraternity they adorn, were chiefly indebted to Bro. G. P. de Rhé Phillipe, P. G. S. B., to whom he was introduced by the late Bro. Dr. J. Lane. Bro. Daly communicated to them the 'Craft,' and Bros. Lane and Phillipe the 'Arch:' and, from that time, Bro. Lyte and others, as the numerous jewels and other testimonials they have received from their grateful Brethren of the various Lodges, will abundantly show, devoted themselves energetically and incessantly to elevate the Fraternity to that degree of efficiency, which now characterizes the Lodges of that island.

"The oldest Lodge now existing in the island, is the Farmers' Lodge, No. 302, the charter of which dates from 1813. Bro. Dr. Cuquemelle is W. M. This was the only Lodge in the island I had not the pleasure of visiting; but I saw most, if not all the Brethren members of it in the other Lodges. This Lodge was first held at Gronville, but moved to St. Heliers, where all the Lodges now meet; and after flitting about from house to house, it has settled peaceably down at the Freemason's Hall, Grove Place; meeting on the first Monday in the month all the year round. In fact, all the Lodges in Jersey keep it up month after month in their own Lodges; and not only so, but many of them frequently visit one or two Lodges they do not belong to, as well as their own, in the course of the month. *There are no visitors' fees.* The pleasure and profit are mutual. The visited Brethren of to-night, return the compliment by becoming themselves visitors in a few days. There is one advantage in this plan—it greatly promotes unity and fraternity. But if, instead of being held every month, there was a recess, as in London, perhaps the average attendance would increase in all the Lodges. On this score, however, there is but little cause for complaint, judging from what could be seen in a month. There are about forty paying members in this Lodge.

"Two or three days after my arrival in the island, I had managed to see several of the Brethren, but had not attended any Lodge meeting. The first was on September the 14th, and after a long drive in the early part of the day, I returned to my lodgings in the suburbs of St. Heliers, and began to prepare to present myself at the door of No. 722, the Royal Sussex Lodge, which held a meeting that evening. I sent the servant to ask the landlord of the house, whom I had only once seen for a few moments when engaging my apartments, if he knew where the Masonic Hall was, and which was my nearest way to it. Here the garrulity of the feminine sex proved advantageous—she saw my Masonic clothing, and told her Master what she had seen, as well as asking the question I had sent her to ask. In a moment she re-entered, with her master's compliments, and he would be happy to show me the way if I would allow him the honor. 'Certainly,' I replied, and I was just going to say, how 'sorry I was to trouble him,' &c. &c., when up he came. He was a Jersey man by birth, but had spent so much of his life in France that he could speak but little English; he was to all intents and purposes a Frenchman. 'Par-r-don M'ssieur,' said he, and suiting the action to the word, he speedily convinced me that, knowing no one, I had unwittingly selected from the various houses in which bills notified 'APPARTEMENTS A LOUER,' lodgings at the residence of a Brother! After mutual explanations and congratulations, we set out for the Lodge; where, on due examination, as well as the production of my G. L. certificate, I was admitted. I was struck with the excellence of the furniture, &c., and with the regularity, order, and efficiency with which the work was carried on. Bro. Miller, P. M. of the Lodge, was W. M. on the occasion. Bro. Adams, the Secretary of this Lodge, is a very able Mason, and is W. M. elect of the Samares Lodge. He is highly spoken of for his extensive acquaintance with Masonry, his retentive memory, and his devotion to the best interests of the Craft. This Lodge, the necessity for which arose out of some differences of opinion at the time amongst the Brethren, was founded in 1843; the interesting ceremonies of constitution, consecration, and installation, being performed by Bro. T. O. Lyte, then W. M. of the senior Lodge (Farmers' No. 302). This took place on the 27th of December of that year, when there were thirtyfive members, and about as many visitors, present. Bro. Adams, P. M., the present Secretary, was installed as S. W. upon that occasion. The proceedings concluded by a dinner, at which English, Irish, French, Germans, and Jerseyites, united together in the most cordial and friendly manner. So far as I saw, the same spirit pervades the Lodge *now!* Visitors are freely received and cordially welcomed."

* * * * * * * * *

"On the following Monday, (Sept. 25), I had the honor and gratification of visiting a French Lodge, holding under the G. L. of England, viz., La Césarée, No. 860. Here I met the V. W. Prov. G. M. Bro. Hammond, to whom I was introduced, and on whom I had the honer of calling the next morning, when we had a long and interesting conversation on the state of the Craft in Jersey. La Césarée numbers between thirty and forty paying members. The chair is at present occupied by Dr. Barbier, a political *proscrit.* The celebrated Pierre Leroux, who is residing at Jersey under similar circumstances, is also a member. This Lodge comprises not only Frenchmen temporarily and permanently resident in the island, but a large portion of the Jerseymen themselves prefer

French to English, and most of them are perfectly familiar with both languages, so that we had no lack of visitors on this occasion. The ritual was a simple, beautiful, and almost a literal French translation of that in use in our own Lodges. The whole of the proceedings are conducted in the French language. The W. M. is known as "Le Vénérable," and there is one officer unknown in English Lodges, "Le Frère Orateur," whose duty it is to deliver brief essays on matters of interest to the Craft in the absence of other business. This is a most decided improvement, if restricted within due limits, upon the old mode of opening, and (in the absence of business) closing at once for the "knife and fork degree." Bro. P. M. Dr. Cuquemelle was Le Frère Orateur on this occasion, and delivered a very able little essay, of some fifteen or twenty minutes' duration, on "Secrecy," in connection with Masonry and other Secret Societies. This address was exceedingly appropriate, blending the interesting with the instructive in a manner most judicious and satisfactory. The proceedings throughout were conducted in the most efficient manner, under the able superintendence of Bro. Barbier, assisted by an accomplished staff of officers; and the Lodge was closed in due form. At the festive board the scene was most interesting to those who are not content with observing merely that which is upon the surface. There we were—French, English, Irish, Scotch, Poles, Jerseymen, and Germans—all cheerfully united by one common bond of brotherhood. Every shade of politics surrounded the Brother proscribed for his opinions. That little company contained representatives of the Court, the Legislature, and literature; law, physic, and divinity; trade, commerce, and manufactures. All grades in the social scale and body politic were there:—Whig, Tory, Radical, and Republican, rallied round the *proscrit* in the chair! "This," I thought, as one young in Masonry, "this is the *true fraternity*, for which philanthropists in all ages have longed." A more cordial meeting—a more perfect absence of a look or word, which could foster strife or dissension—I never witnessed in my life, even when all have been of the same religious or political opinions. The evening passed off most pleasantly. The Chairman gave the usual patriotic toasts, and the proceedings were enlivened by some French songs and speeches."

* * * * * * * * *

"Having given an account of the Monday and Tuesday of the last week of my sojourn in Jersey, I must now come to the Wednesday (September 27). This day, with the able and cheerful assistance of several of the Brethren to whom I had spoken on the matter, I succeeded in getting fixed for the holding of the Mark Master Masons' Lodge, with a view to my own initiation. Due notice having been given, and a very large number of Brethren assembled, it was decidedly the most numerously attended, and in every way the most agreeable and satisfactory Masonic meeting during my visit; and this is mainly attributable to the activity of some of the Brethren, who were so kind as to accede to my suggestions for an immediate meeting in that degree, and did their best to gratify my desire. So far from being myself the only candidate, as I had feared, and as some of the less sanguine had at first prognosticated, there were no fewer than *sixteen* properly qualified Brethren arrayed beside me as candidates when we were called into the Lodge. We were initiated in a very solemn, impressive, and efficient manner by Bro. Aland, who filled the chair, with the able assistance of Bros. T. O. Lyte, Adams, Miller, Du Jardin, Blood, and others. The Lodge being closed, we spent a most agreeable evening.*

GRAND LODGE OF ARKANSAS.

We have the proceedings of this Grand Lodge for the past year, in a large and well printed pamphlet, to which is appended an able and lengthy report from the pen of R. W. Brother Albert Pike, as chairman of the committee on foreign correspondence. The report is of too much importance, and contains too much "suggestive" matter to be hastily passed over. We have referred to one or two of its many points of interest, in preceding pages, and shall take occasion to refer to others hereafter. Though there may be matter in it—opinions stated and conclusions arrived at—in which we may not be able to concur, we thank our Brother for it,—for its logical acumen and courteous tone.

The session, which was held at Little Rock, on the 6th November, was opened by the M. W. Grand Master, Luke E. Barber, Esq., in an address of great length and power. It is a well written and strong paper; and our only regret in relation to it is, that we cannot find room for it entire in our pages. The following is in the true spirit of genuine Masonry:—

"We are permitted by our Supreme Grand Master, who rules and governs the actions of men and of communities, as well as the destinies of nations, to meet again to consult as to the general interest of the Masonic fraternity in the jurisdiction of Arkansas; and it becomes my duty to address you. In doing so, I would remind you that, as it is by His grace and favor only that we have been preserved until this day, and again permitted to meet around our sacred altar, we should offer unto Him the incense of grateful hearts for the special favors vouchsafed to us in the past, and invoke His aid, in the present and the future, to guide our thoughts and actions in the paths of truth, of virtue and of wisdom. Without His superintending care and protection: without His approval of the objects for which we strive, and of the means with which we work, no just hope can be indulged that our deliberations will promote the accomplishment of the purposes for which we have met to consult, or that the means we use will be other than obstructions to the ends we desire to attain. Let us remember, at all times and under all circumstances, and particularly at this, our present consultation, that His eye is upon us; that he marks the spirit in which we act; that he scans the motives of our conduct; that he beholds the "inmost recesses of the human heart." And if we come here with unholy purpose; if we come with our hearts and minds under the influence of selfishness, pride, vanity, or ambition; if we come with other objects in view than to promote the best interests of the noble Order, whose fraternal bands have united us together; if we come with our thoughts bent upon the applause of man, rather than the approval of Him, whose servants we are; with hearts filled with desires of personal honors, personal profit, and selfish aims, rather than to advance the prosperity of the Fraternity, whose interests have been committed to our care—if all, or any of these passions rule in our hearts, sway our minds, and weigh upon our consciences, we cannot hope that the interests of our mystic temple will prosper in our hands, that its fair proportions will be adorned, strengthened and enlarged: nor dare we hope that the reward of our actions, whether it come now or at a future day; whether it come in time or eternity, in the Lodge below, or at the bar of the Supreme Grand Lodge above, will be other than disappointment, confusion and shame.

---

* This Mark Degree, I may here remark, has of late become increasingly popular in the Craft, and many London Brethren would be happy to take it, while those who have taken it would rejoice in the formation of a Lodge under the G. L. of England. I am told, I know not with how much truth, that the G. L. has seriously discussed the propriety of recognizing it, in its proper place, as a link between the Craft and the Arch; those who know both are aware (it is said) that something has been lost, and those who have the Mark in addition to the Craft and Arch, can see (it is also said) very well where it supplies the vacancy.

"Meeting to consult for the common interest, we should put away all influences that would separate us from each other; all thought of effecting a result by other means than through the persuasions of that wisdom, that has been transmitted to us, by sure tradition, from our fathers. This is no political arena, where intellectual battles may be fought and won; this is no forum for the exercise of ingenuity, chicanery and skill: this is no hustings for appeals to the prejudices and passions of the human heart. This is no place for the accomplishment of some particular object, or where success in some favorite policy is to be attained for the gratification and the triumph of him who advocates it, regardless of the great interests involved. But here we meet around one common altar, to consult for the common good—a band of brothers, whose interest is one and indivisible; united without regard to the divisions of latitude or longitude, without regard to the distinctions of town or country, north or south, high or low, rich or poor; with no inequality except that which arises from a failure or advancement in Masonic knowledge and Masonic virtues. We come, I hope we all come, to consult for the best interests of our noble institution: and when we enter this hall and clothe ourselves with the visible badge of Masonry, we should endeavor so to regulate our actions by its spirit, as best to promote the important objects for which we meet. If so, if the spirit of true Masonry shall rule our hearts and direct our thoughts, then guided by the lights which shine along the past, we can move onward, within the ancient landmarks, to the consideration of the great objects for which we have met to consult, the prosperity and usefulness of our Order. And though differences of opinion may arise as to the boundaries of those ancient landmarks, and as to the objects best calculated to promote the general good, our consultations can produce no angry strife, no keen retort, no unkind thoughts, no bitter feelings, if brotherly love exerts its hallowed influence. Our objects and our aims are one; our hearts should therefore beat in fraternal union, with no emulation or contention but that truly Masonic one, of "who can best work and best agree." Under the guidance and influence of the cardinal virtue of Temperance, which by its subjection of the passions, will restrain us from wandering into untried paths and dangerous novelties; of Fortitude, which will enable us to pursue the right, regardless of the difficulties and dangers that lie before us; of Prudence, which teaches us to submit our actions in every important undertaking to the dictates of reason; of Justice, which will preserve us from a violation of the rights of others, we may fairly hope to tread the path of duty in the spirit of truth and wisdom; and that no differences of opinion will arouse the spirit of discord and disunion in this hall, where all should be peace and harmony and fraternal union."

NEW LODGES.

By a regulation of the Grand Lodge the Brethren named in the petition for a Dispensation for a new Lodge, to fill the first three offices, are required to prove themselves, to the satisfaction of the nearest Lodge, competent to discharge in a proper manner, the responsibilities they are about to assume. This explanation will enable the reader to understand the following, and to appreciate its propriety and force.—

"The several petitions, upon which I have granted Dispensations to establish Lodges, were accompanied by recommendations in conformity to the resolutions adopted at your last communication. But I have been compelled to deny some two or three petitions, whose recommendations failed in some essential requirement of the late law. I could not but regret the necessity that required a denial of the petitions; for I doubted not that the Brethren felt the disappointment; but my duty left me, as I conceived, no alternative. Although aware that, in many instances, there is great inconvenience to the Brethren in conforming to the law, requiring them to appear before the Lodge, which is usually several miles distant, and exemplify the work and lectures, yet as I conceive it of much importance that the officers shall be skilful in the work, and competent to the full discharge of the duties of their respective stations, I cannot venture, in view of my duty to the Craft, to recommend its repeal. It may not always be convenient for the Brethren to go even to the nearest Lodge and prove themselves, so as to obtain the prescribed recommendation; but I think that a Brother, who is fit for the office of Master or Warden—fit not merely as it regards his ability to do the work and give the lecture, but fit as it regards his moral worth, and love for, and devotion to, the best interests of the Order—should be willing to incur some personal inconvenience in the observance of a general law, which will insure good and competent officers at the commencement of every new Lodge."

A large portion of the balance of the address is occupied with a discussion of the power of the Grand Lodge to impose a capitation tax on the members of the Lodges under the jurisdiction, for educational purposes. The question is argued with earnestness and ability, and the conclusion arrived at is, that the power exists in the Grand Lodge. The reasoning of the Grand Master seems however to have failed at least to convince the members of the *expediency* of enforcing such a tax, and the vote to that effect, passed at the preceding communication, was reconsidered. Without touching the merits of the question—for that would require an entire article—we can but express the hope that the measure, though no longer compulsory, will be practically carried out as a voluntary contribution to a great and laudable enterprise.

CONTINENTAL FREEMASONRY.

BY BRO. THE REV. J. G. WOOD, M.A., F.L.S. ETC.

WE often hear the non-Masonic world declare that the benefits of Freemasonry are imaginary, or, at all events, that they are restricted to the social enjoyment which may be equally found in any other society. But, although the Brethren of the Order may treat such a libel with the contempt which it deserves at their hands, and be better acquainted with the real benefits of their Craft, yet even they cannot appreciate the full benefits of Freemasonry, unless they have made trial of its virtues among strange men, or in strange countries. It is for two reasons that the following account is written;—firstly, to show that a Brother is received with as fraternal a welcome in another land as in his own; and secondly, to give some idea of Continental Freemasonry to those Brethren who have not enjoyed opportunities of witnessing for themselves the working of the Craft in that nation with whom we have recently fraternised in another manner.

At the commencement of the last summer I had determined to pay a visit to Paris, in company with a friend, and as he happened to be a Brother Mason, we decided upon giving our visit as much of a Masonic character as possible; so, in addition to our ordinary baggage, we each took a small box exclusively devoted to Masonic clothing. This consisted of a full dress Prov. Grand suit, a Royal Arch, and a Knight Templar's costume, together with appropriate jewels. The Templar's suit we found to be useless, because the Royal Arch ranks considerably above that Order. But the Prov. Grand full dress clothing was exceedingly useful, and struck the Parisian Brethren with awe, giving them singularly exalted ideas of our dignity. The mystic powers of the Craft began their work immediately on our landing on French ground. My Masonic companion carried with him a huge carpet-bag, which was instantly seized upon by the searchers at the Custom House, and its contents reduced to a state of direful confusion in an instant. My big box, however, was not destined to suffer quite such rough handling, for the chief douanier happened to be a Brother Mason, and being struck with a very decidedly Masonic jewel lying at the top of my box, he made a few rapid inquiries, and having ascertained our rank, welcomed us to France, much to the surprize of a lad who was with me, and who, not being a Mason, was quite astonished at the excellent terms on which we were then with the officials, and all without having spoken a word. I may mention, that our boxes were not delayed by the rencontre.

We saw no more of Freemasonry until we arrived in Paris, although we signified several times that we were Brothers of the Craft. The most probable reason for this circumstance is, that our companions on the journey to Paris were nearly all soldiers, and I noticed very few soldiers indeed attending the meetings of the various Lodges, and those who did so were almost invariably officers of the Lodge. But although there was no actual Masonry until we arrived in Paris, an episode occurred in Amiens, which, although hardly Masonic, yet partook somewhat of the Masonic character, and therefore will find a place in these pages.

There is a certain inn at Amiens, distinguished by the title of Hotel de Londres et du Nord, and in this inn there is a certain chambermaid, of a lively disposition, rejoicing in the name of Marie Blau. On arriving at Amiens, we chose the Hotel de Londres et du Nord for our temporary residence, and engaged, at a very low price, capital rooms and excellent beds. To the merits of the latter article of furniture my young companion was rather blind, for he had heaped upon himself all the voluminous clothes that were laid for choice, and upon these had piled the soft feather bed, imagining it to be the custom of the country, and urged by a pardonable zeal to comply therewith. As the month was July, and the thermometer at ninety degrees Fahrenheit in the shade, the consequences may be imagined. Next morning I wished to change a bank-note, and accordingly rang for the waiter, while I extracted the sum in question from the box which held the Masonic clothing. Instead of the waiter, Marie Blau made her appearance, and being struck with the purple satin and gold embroidery on the table, uttered a cry of amazement, and commenced an eager inspection.

Not satisfied with a mere examination, she insisted on putting everything on, but was delayed by a slight check caused by a wicked scheme of my companion, who deluded her into the idea that the apron was to be worn after the fashion of a modern coat-tail. However, our irrepressible merriment soon undeceived her, and after another trifling delay occasioned by fastening the apron round her neck, she succeeded in arranging everything in its right place, and having indulged in a quaint dance before a large mirror, exclaimed, "A present, je vais les montrer a Madame. Voyons!" Off she went, accordingly, and in a few minutes a shriek, followed by uproarious merriment, told us that she *had* seen "Madame."

As there were no symptoms of her return, we took a walk round the triangular square, if such a collocation of terms may be permitted, and passed away the time luxuriously in listening to a cornet-a-piston, magnificently played, until the apron, &c., might make their appearance again. That circumstance did not take place until the evening was far spent, and then each article was delivered up with a manifest pang. But the Templar's star cost the severest struggle of all. "Might she not wear it as a brooch—it was so very beautiful. Would I keep up the English character, and make her a present of it (pour un cadeau n'est ce pas?) Would monsieur intercede with me for her? Might she wear it

---

* From the London Monthly Freemasons' Magazine.

until I came back from Paris?" But entreaties were vain, and with longing eyes she beheld the coveted star deposited in its case.

This is not strictly Masonic matter I know; but the recollection of the funny rotund little figure, hidden in purple and gold and jingling medals, and dancing before the glass, is so powerful that I cannot resist the pleasure of recording it. I will try to compensate for it by some real Masonry.

On arriving in Paris, and after passing the nominal examination at the Octroi (which circumstance caused my pupil to wonder which official was the Freemason), we encountered a placard, which stated for the benefit of perfidious Albion, that "the omnibus carries twelve and fourteen persons when it pleases."

The Parisians have a great notion of translating their placards into English. It is a very good idea, and shows exceeding consideration, only it would be often advantageous to ask an Englishman to revise the translation. I remember two very comical specimens of Gallic English; one was on a linen warehouse, whose windows bore the inscription—

SPECIALITY OF BLANK.

The other was on the placard fixed upon an optical instrument in the Exhibition of 1851, and rather remarkable, as no one word in it could be said to explain any one part of the instrument, which was a large box, with a peep-hole at one side, like that of the penny showmen, and a number of objects, round and square, scattered over the floor—

THIS SCIENCE TELLS
THAT ONE CAN MAKE AN OBJECT INVISIBLE
BY TAKING A PROSPECT
WILLINGLY GIVEN.

I do not know whether the author of the inscription intended any reference to a well-known performance, that bears a close resemblance to "taking a prospect." There is some shadow of probability in this interpretation, for the offender generally becomes invisible when a policeman becomes visible, and in the box exhibited, everything was made rather more visible than before.

There was, however, a glimpse of meaning in the omnibus advertisement, so we entrusted ourselves to the good-nature of the omnibus, and were soon deposited at Collot's, Rue Caumartin, No. 27, a very clean and very cheap place, which we cordially recommend to all Brethren visiting Paris. Any Brother is welcome to make use of my name, and I can promise that he will meet with every attention. Towards the same afternoon, we set off to pay a visit to one of the Lodge-rooms of Paris, and after passing the door several times, at last found it.

Freemasonry in France is divided into two great bodies, one working under the auspices of the Grand Orient or Grand Lodge, and the other deriving its authority from the Supreme Council. Although the members mutually visit each other, yet they hold their meetings in different parts of Paris; the Grand Orient having a house in a street that runs into the east end of the Rue St. Lazare, and the Supreme Council meeting in the Rue de Grénelle, St. Honoré, No. 35.

The latter building, by the way, is not easy to find by night, as the archway leading to it is very dark, and the lamps in the street exactly throw a shade instead of a light on the number. It is on the same side of the street as the passage of the Vero-Dodats, and one very simple way of discovering it, is to commence at the Vero-Dodats, and to go into every archway until you get the right one, which will be found nearly opposite to, and at no great distance from, the sign of "Les deux Sappeurs," who grace the first floor of their residence in all the glories of tall shako, white apron, and large hatchet.

I would recommend every Brother to visit the house some morning, as it is large and well worth seeing, and especially not to neglect certain chambers in the upper story, which are decorated in a very cheerful manner, and appear eminently calculated to raise the spirits of any nervous individual who might happen to find himself alone in them. More I cannot say, except as is generally the case with the continental ceremonies, there are many things which we might advantageously copy, while there are too many which are decidedly puerile, and which we have very rightly discarded as unnecessary accompaniments. I purposely avoid any detailed description of these rooms, because, although they cannot be ranked among truly Masonic objects, yet I was permitted to see them as a Brother of the Craft, and therefore the Masonic seal is on my lips. For the same reason I pass over in silence many objects which are to be seen there. There is a very obliging concierge always at his post, and he will show everything to any one who can prove himself a Member of the Craft; that is, he will show everything up to the rank which the visitor holds, on which subject he takes care to inform himself before the visitor mounts the stairs. The best plan is to show the G. L. certificates, together with those of any of the high degrees that may have been taken. The Royal Arch is perhaps the most efficacious, unless the visitor happens to be a member of the High Grades Union, in which case he will meet with wonderful deference.

The clothing worn by the French Freemasons is very different from that in use among ourselves. Very few aprons are to be seen at all, except in the two first degrees, and in one or two of the highest. The Entered Apprentices wear a white apron like ours, and they have to do the manual labor requisite in the ceremonies, which is rather heavy work, and, in hot weather, very fatiguing. The flap is turned up in just the manner practised in England. After an interval of a year, the Entered Apprentices are passed to the second degree, when they turn down the flap of the apron, but add no ornament. At the expiration of another year, they are raised to the degree of Master Mason, and then discard the apron entirely, substituting a broad blue sash, passing across the breast, and decorated with sundry appropriate emblems in silver. I never saw any M. M. apron, but there were many samples of E. A. P. and F. C., while there was a moderate sprinkling of K. T. The K. T. aprons are very small, of the same color as our own, but of a triangular shape, one angle pointing downwards. The crimson cross is placed in the centre, but the silver emblem is not in use. The Rose Croix was plentiful in every Lodge, and the scarlet collar, embroidered with gold, had a very good effect. There were several Brethren who had taken the thirthieth degree, and they wore a most resplendant collar, heavy with gold, and glittering with sparkling spangles, arranged to represent the well-known double-headed eagle grasping its two-edged sword, and surrounded with various devices, while the letters C. K. H. were conspicuously embroidered on the centre. I do not give the whole of the words represented by the initials, but any member of that degree will know what they mean, remembering that they must be taken to represent the initials of French synonyms of the words. From the thirtieth degree and upwards, the Brethren wore simply white watered-silk collars, with the number of the degree embroidered in frost, and surrounded by rays. I saw but one member of the thirtythird degree during the whole of my Masonic experience in Paris.

In my next paper on this subject, I shall introduce the Brethren into the walls of the Lodge.

SETTLEMENT OF ALL MASONIC DIFFICULTIES IN LOUISIANA.

Our readers will be gratified to learn, as it gives us great pleasure to announce, that the long pending difficulties, growing out of the illegal establishment of a Supreme Council 33d in the city of New Orleans, and the subsequent mingling of the *Rite*, and other peculiarities of that body, with the existing system of Masonry, as practised in this country, together with its more recent assumptions in the establishment of Craft Lodges, have been finally and satisfactorily adjusted. Masonry in Louisiana, as in every other State of the Union, *except New York*, is now a *unit.* Peace at last reigns within the borders of that long agitated jurisdiction,—we trust never again to be disturbed by foreign intruders or internal irregularities. The readers of this Magazine, for the last thirteen years, are familiar with the history of the difficulties thus happily settled, and with the steady and decided stand which this publication has ever maintained in relation to them. We have no desire to recur to them. It is sufficient that they no longer exist, and that all for which the friends of good order and government have earnestly contended, has been realized. The old and corrupted Grand Lodge,—the quasi Grand Chapter,—the Supreme Council 33d, and its subordinates,—have all been merged in regular and lawful bodies of corresponding rank. This is enough.

What renders this result the more gratifying, is, that the incipient steps in the reconciliation, originated with the irregular body itself. We understand that sometime since the New Orleans Council opened a correspondence with the Supreme Council 33d, at Charleston, proposing to submit a detailed statement of its origin, and of the authority under which it claimed to exist and act,—binding itself, at the same time, to abide by the decision of the arbitration. The proposition was of course agreed

to,—the statement was furnished,—the decision read, and Comp. Mackey was forthwith commissioned by the Council at Charleston to proceed to New Orleans, heal and legalize the members of the illegal body, and receive the surrender. We have an official copy of the proclamation and surrender of the Council at New Orleans, but it came to hand at too late a period to enable us to lay it before our readers the present month. The following semi-official note from Comp. Mackey, is however, sufficient for our purpose:—

DEUS MEUMQUE JUS.

Supreme Council of Sovereign Grand Inspectors General, 33d Degree, for the Southern Jurisdiction of the United States.

GRAND EAST OF CHARLESTON, S. C.

OFFICE OF THE SECRETARY GENERAL, H.·. E.·.

29th day of the Month Adar, A. M. 5615, corresponding to 19th March, A. L. 5855.

To Ill. Br. C. W. Moore, *Sec'y. Gen. H.·. E.·. Northern Jurisdiction:—*

Dear Sir and Ill. Bro.—I have great pleasure in communicating to you the pleasant intelligence that all the dissensions and difficulties which have for so many years affected the Ancient and Accepted Rite in New Orleans, have been happily healed. A Concordat has been entered into between this Supreme Council and that formerly existing in New Orleans, unacknowledged by us, by which the latter body has acknowledged its irregularity and voluntarily surrendered all its assumed prerogatives to this Sup.·. Council. In February I visited New Orleans as the Special Representative of this Supreme Council, and having met with Gen. Quitman, one of our Inspectors, we received the surrender of the Supreme Council of New Orleans, and of all its Subordinates; we administered to them the oath of allegiance to the Supreme Council for the Southern Jurisdiction, sitting at Charleston, in which oath they acknowledged our body to be the only supreme authority in the Southern and Western States, over the Ancient and Accepted Rite. The Consistory, established by us in 1852, and that established by the French in 1813, were then united into one, new officers elected, an equal selection being made from both parties, and the whole regularly constituted by us. I send you, accompanying this, the Proclamations of myself and of the late New Orleans Council. The members of the New Orleans Council, who have received the 33d degree, were *legitimated* by us, and acknowledged as honorary members of our Supreme Council, and nine of them as our Deputies for Louisiana. The *symbolic lodges*, which had been working under the authority of the New Orleans Council, surrendered their charters to our Supreme Council, and have applied for and received new ones from the Grand Lodge of Louisiana. In short, I may now say, that in Louisiana all Masonry in both rites is now, for the first time, regular and united. Our Supreme Council meets to-day to issue an official ballustre or notification of these facts, and I hope to have an opportunity of sending a copy to you in time for the meeting of your Council on the 28th. In the meantime, for

fear of accidents, I hastily scribble the intelligence to you in this semi-official form.
I remain, in the Sacred Numbers,

Yours, fraternally,

ALBERT G. MACKEY, M. D., 33d.,

Secretary General H. E. in the Sup. Council, for the Southern Jurisdiction, U. S.

MASONIC RECEPTION.

A HIGHLY interesting meeting of the Brethren was held at the Temple, in this city, on Thursday evening, March 22. The occasion was the reception of a Committee of the Grand Lodge of Pennsylvania by the Grand Lodge of Massachusetts. An informal meeting of the Grand Lodge was called for the evening at 7 o'clock, at which hour St. Andrew's Lodge was occupying the hall for their Regular Quarterly Communication. The Grand Lodge assembled in the anteroom and at eight o'clock were ushered into the hall by G. Marshal Chas. R. Train. W. M. Samuel P. Oliver, of St. Andrew's Lodge, yielded the chair to M. W. Grand Master Winslow Lewis, and thereupon the Grand Lodge was opened in ample form. The following brief notice of the further proceedings, we extract from the Bunker Hill Aurora: "After having been formally introduced to the Grand Master by Thomas Power, Esq., chairman of the Committee appointed for the purpose, the visiting Brethren were addressed by the Grand Master, in terms suited to the occasion and the object of their visit,—to inspect the Masonic Temple, with a view to the arrangement of a similar edifice in process of completion at Philadelphia. In the course of his remarks, the Grand Master referred to an original letter received from Benj. Franklin in 1734, then Master of the first Lodge in Pennsylvania, which derived its authority from G. M. Price of the G. Lodge of Massachusetts. This valuable autograph letter is elegantly framed between two sheets of plate glass, so as to be read on both sides. He also referred to an original drawing in crayon, lately received from France, representing the affiliation of Dr. Franklin in one of the Masonic Lodges in Paris, of which Lalande was Master. In this drawing, a work of great artistic excellence, made at that time, Franklin is represented at full length—the only drawing in which he is so represented known to exist. Full length portraits of Paul Jones, and other distinguished persons present, are also embraced in the drawing. A lock of the hair of Washington, sent to the Grand Lodge of Massachusetts by his widow, enclosed in a golden casket, was also exhibited to the Committee—and these valuable articles were all viewed by them with that interest which they would naturally inspire.

"At the conclusion of the remarks of the Grand Master, the Chairman of the Committee, Bro. Martein, of Philadelphia, made a suitable reply; and subsequently, the Committee and other invited guests, were elegantly entertained by the Grand Lodge. Remarks were made at the table, by Dr. Lewis, C. W. Moore, Esq., and by several of the Committee, J. T. Buckingham, Esq., Judge Russell of Boston, Rev. S. Lovell, Thomas Power, Esq, and several others. It was altogether one of the most interesting meetings of the fraternity which has been held in Boston for a long time."

R. A. MASONRY IN MASSACHUSETTS.

THE following interesting sketch of the history of the Grand Chapter of this Commonwealth and of the Chapters under its jurisdiction, is from the address of Rev. Comp. Lovell, G. H. P., delivered before the Grand Chapter, at its Annual Communication in September last. Aside from its general interest, it may hereafter be found valuable as a matter of historical reference:—

Since our last meeting, I have examined with much care the entire records of the proceedings of this Body, from the commencement, and find that it was first organized as a Deputy Grand Chapter, agreeable to an article in "the Constitution of the Grand Royal Arch Chapter of the Northern States of America," March 13th, 1798. There were then but two Subordinate Chapters: St. Andrew's, of Boston, and King Cyrus's of Newburyport. They met in the Masonic Hall, in the old Green Dragon, in Union Street, Boston. The expenses of the meeting were £2, 1s, of which each of the two Chapters paid £1. 0s. 6d. M. E. Benjamin Hurd, Jr., Esq., of Charlestown, was elected the first presiding officer, and styled Deputy Grand High Priest.

In April, 1799, this body met as a Deputy Grand Chapter, and among other business, passed the following:

"*Resolved*, That the doings of the General Grand Royal Arch Chapter, at their meeting at Providence, be, and the same hereby is ratified and confirmed."

They then discontinued their Deputy form, and elected their officers as a Grand Chapter, providing for a Grand High Priest, though, for a number of the earlier years, the Deputy was appointed, and not elected.

Those who are curious enough to know how our fathers did business a half century since, can examine the records for themselves. My object at present will be to show the progress of the Institution, by the organization of new Chapters.

For five years, two Chapters only, constituted the Grand Body. But in September, 1803, a Dispensation for a Chapter was granted to the Companions in the town of Groton, and in October, 1804, a Charter was given them, and St. John's Royal Arch Chapter was duly installed in that town.

Mount Vernon Chapter, Portland, Me., was granted a Dispensation, February 13, 1805. This Chapter was afterwards duly installed under a charter, though I find no mention made of that fact. But many important items of business, in those early days, were either wholly omitted or imperfectly recorded.

King Solomon's Chapter, at Charlton, was the next. It received a Dispensation, September, 1805. When this Chapter was first chartered we do not know; but we find, that, after much trouble with it, the Grand Body, in 1807, appointed a committee to examine into their affairs, and if necessary, demand their Charter. And yet as late September 6, 1815, the record tells us the Grand Chapter consecrated King Solomon's Chapter, and installed the officers.

About this time, or in 1808, complaints were made that certain persons in

Roxbury were conferring the Chapter Degrees in an illegal manner. The persons thus made, or most of them at least, were afterwards *heald*. They applied for a Chapter in Roxbury, but the request was not granted.

Washington Chapter, in Salem, received a Dispensation, January, 1811; and was chartered and consecrated, January, 1812.

King Hiram's Chapter, at Greenwich, received a Dispensation, June 13, 1815; and was consecrated and officers installed under a charter, September 4, 1816.

Adoniram Chapter, at Attleborough, had a Dispensation granted September, 1816, and consecrated June 24, 1817. In June, 1825, this Chapter, by permission of this Grand Chapter, removed from Attleborough to Taunton. And again, in September, 1845, it was removed from Taunton to New Bedford, where it still holds its communications.

Franklin Chapter, at Greenfield, received a Dispensation, December 9, 1817. But, though this Chapter was afterwards organized under a charter, no record of the time appears.

Rising Sun Chapter. As early as June, 1812, a petition for a Chapter in Nantucket was presented, and the request *conditionally* granted. But it is probable that the condition was not complied with; as another petition for a Dispensation was presented June 9, 1818. The request was granted, and in November of the same year, Rising Sun Chapter was duly consecrated and the officers installed.

Morning Star Chapter, Springfield. The first record I find of this Chapter, is the fact of its being represented in Grand Chapter, June 9, 1818, while under a Dispensation. It was afterwards chartered, though no record of that fact appears. But this Chapter was regularly represented in Grand Chapter until September, 1827.

St. Paul's Chapter, Boston, received a Dispensation December 8, 1818. And on the 25th of January, 1819, this Chapter was dedicated and the officers duly installed, with Masonic ceremonies.

Montgomery Chapter, Bath, Me., received a Dispensation December 7, 1819, and was installed under a charter in July, 1820.

New Jerusalem Chapter, Wiscasset, Me., received a Dispensation December 7, 1819, and was consecrated under a charter in July, 1820.

Jerusalem Chapter, Hallowell, Me., received its Dispensation, December 29, 1819, and was regularly organized under a charter, in July, 1820.

Mount Zion Chapter, Stoughton, received a Dispensation, December 12, 1820, and in August, 1821, it was chartered and dedicated.

Thomas Chapter, Princeton, received a Dispensation, December 11, 1821, and was chartered, dedicated, and the officers installed, June 24, 1823.

Worcester Chapter, Worcester, received a Dispensation, September 18, 1823, and was consecrated under a charter in October, 1824.

Mount Lebanon Chapter, Medway, received a Dispensation, December 14, 1824, and was consecrated and chartered the June following.

Sutton Chapter, Sutton, received its Dispensation, December 11, 1824, but was not consecrated under a charter till October, 17, 1827.

Northampton Chapter, Northampton, received a Dispensation in June, 1825, and was chartered and consecrated, August 9, 1826.

Brookfield Chapter, Brookfield, which should have been noticed next to Sutton, received its Dispensation, December 14, 1824, and was chartered and consecrated, October 19, 1825.

Concord Chapter, Concord, received a Dispensation, March 25, 1826, and was duly consecrated under a charter, August 16, 1826.

Mount Horeb Chapter, Lowell, received a Dispensation, April 8, 1826, and was regularly chartered and consecrated, August 31, of the same year.

St. Luke's Chapter, Marblehead, received a Dispensation, June 1, 1826, and was consecrated under a charter, in May, 1827.

Bethlehem Chapter, New Bedford, received a Dispensation, September 26, 1826. In September, 1827, this Dispensation was continued for twelve months longer. And in September, 1828, the Dispensation was extended to December, 1829. This same course was pursued for several years longer; but whether the Chapter ever received a charter, does not appear.

[Concluded next month.]

MASTER MASON'S HYMN.

BY R. W. JOHN H. SHEPPARD.

Tune.—"*German Hymn.*"

Ah! when shall we three meet like them,
Who last were at Jerusalem;
For *three* there were, and *one* is not—
He lies where *Cassia marks the spot!*

Tho' poor he was, with Kings he trod;
Tho' *great*, he humbly knelt to God:
Ah! when shall those restore again,
The broken link of friendship's chain?

Behold! where *mourning beauty* bent,
In silence o'er his monument,
And wildly spread in sorrow there,
The ringlets of her flowing hair.

The future *Sons* of grief shall sigh,
While standing round in mystic tie,
And raise their hands Alas! to heaven,
In anguish that no hope is given.

From whence we came, or whither go,
Ask me no more, nor seek to know,
'Till *three shall meet*, who form'd like them,
The Grand Lodge at Jerusalem!

MASONIC CHIT CHAT.

The High Degrees in Europe.—The editor of the London Freemasons' Magazine, in answer to the inquiry of a correspondent, "on the eve of leaving England for the Continent, whether the Templar and other high degrees would be of any service to him?" says—and the information may be of service to some of our Brethren in this country, who may have occasion to visit Europe—"If you are about to reside, or to stay a long time abroad, we should recommend you most assuredly to proceed. Whatever may be the decision in this country, it is a fact, *that none but those who have higher degrees than that of Royal Arch, make any way in Masonry abroad.* Into the right or wrong of this we do not presume to enter. The Most Worshipful the Grand Masters and the Grand Lodges of the Continent have a right to act as they please. We are asked a question, and we merely state what is the fact. The Knights Templar degree is of but little use on the Continent." See the article on a preceeding page, headed "Continental Freemasonry."

☞In England there is no fixed time when a rejected candidate may be re proposed. We think this is right and Masonic, both in principle and practice. Recently, as we learn from the London F. M. Magazine. a candidate was proposed a third time, evidently for the purpose of annoying the Lodge. In this case, the W. Master refused to entertain the proposition. "What business," says the London editor, "had the Brother to persevere in pressing upon the Lodge a person who had been thrice rejected?" The inquiry is pertinent, and the Worshipful Master was right.

Postage.—By the new Post Office law, *all letters must be prepaid* from and after this date. Money letters may be registered in the office when deposited.

☞The Supreme Council 33d for the Northern Jurisdiction U. States, commenced its annual session in this city on the 28th of last month. Its proceedings will be noticed in our next.

The Trestle-Board.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen.* Single copies sent by mail free of postage for $1 25 a copy.

An Ancient form of Notification.—The following is a Grand Lodge notification, as in use in England, in 1732:—

"Montague,
Grand Master,
You are desired to meet your Brethren,
The Free and Accepted Masons,
On the —— at 12 a clock at Noon, to chuse
a Grand Master and other general
officers, and to dine.
No. 563.
10 Shillings 6d.
Sturt Sculpsit.
N. B.—No Brother admitted uncloath'd or
arm'd."

☞A Lodge was established at Portland, Victoria, New South Wales, on the 9th October last, under a Warrant from the Grand Lodge of England, under highly favorable auspices.

A new Lodge was also established on the 19th of the same month, at Canterbury, New Zealand, under the same authority, upwards of forty Brethren were present, at the inauguration. Thus is the Order prospering and spreading itself over the whole earth.

For Sale.—A complete set of this Magazine—13 vols.

☞Br. George P. Thomas, Post Master at Fair Haven, Conn., is an authorized agent for this Magazine.

☞J. C. Morgan, Literary Depot, Exchange Place, New Orleans, has the *Trestle-Board* on sale.

Natchez, Mi.—Messrs. Keenan & Sons, Booksellers, Natchez, Mi., are authorized agents for this Magazine and the Trestle Board.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, MAY 1, 1855. [No. 7.

13a 72

NEGLECT OF SEASONABLE DISCIPLINE.

Mount Pleasant, Tenn., March 13, 1855.

C. W. Moore, Esq.,—Dear Sir and Brother: Will Bro. Moore oblige us by answering the following in his most invaluable Magazine?

A certain Brother on or about the 27th of Oct. 1851, received a demit and diploma from B—— Lodge, of which he is a member, with the intention of removing to another State, but afterwards changed his plans, and has resided in this county ever since. About nine or ten months before he removed to this place, he resided in the immediate vicinity of B—— Lodge, and visited it occasionally. In December, 1853, or January, 1854, which was soon after his arrival in our midst, he applied to our Lodge for membership—the usual committee was appointed on his petition; said committee having ascertained there was some difficulty existing between him and one of the members of B—— Lodge, the petition was laid over until the next regular meeting of our Lodge for investigation,—said committee at the stated time, reported favorably on the case of the petitioner. The Brother, who recommended the petition, then withdrew it, as he believed some of the B—— Brethren had prejudiced one or two of our members against the petitioner. The W. Master of this Lodge, then had the Brother of B—— Lodge notified that if he had any charge against this Brother for unmasonic conduct, that he would furnish this Lodge with a copy of the same, with specifications, and he would have him tried in due form. A short time after this, a charge of unmasonic conduct, with specifications, was sent to the W. Master of Mount Pleasant Lodge, without date or signature.

The W. M. sent them back, and requested a responsible name and date to said charge and specifications. In a short time after that, he received a copy of the charge and specifications in due form; whereupon the W. M. called a meeting of the Lodge as soon as practicable, and notified both parties in the case, with all of their witnesses, of the time when said case would be taken up and investigated by M—— Lodge. The parties and witnesses all met at the time appointed—a copy of the charge and specification was read to the accused, and he was asked if he plead guilty or not guilty to the specifications. He replied, not guilty. The principal witness of the plaintiff was examined, and as all of his evidence went to prove the Brother guilty of the charge and specifications previous to the granting of the demit and diploma by B. Lodge; and the plaintiff and some six or seven members of B—— Lodge were proved to have had knowledge of this difficulty before the granting of this demit and diploma, and not raising any objection, a question arose among the Brethren of M. P. Lodge, that they had no law or authority for trying a Brother for conduct of which he was accused by the very Brethren who had endorsed his Masonic character, after he had been guilty of unmasonic conduct, and they acknowledging that they were aware of it, at the time they endorsed his character and recommended him to the fraternity throughout the world.

A motion was made, and carried, that we dismiss said case, as we believe that we have no authority for trying the same.

On the next night, it being the regular meeting of the B—— Lodge, said Lodge passed a resolution revoking said demit and diploma, and demanded the same to be returned; which the Brother has refused to do.

The Brethren of M. P. Lodge disposed of the above case as they did, for the following reasons: 1st. That a number of members (at least seven) of B—— Lodge, were aware of these charges at the time of granting said demit and diploma to the Brother. 2d. That the Brother who preferred the charges, voted for granting said demit and diploma. 3d. That the Brother lived about three years in this county, after the date of said demit and diploma, the last nine months of which (before coming to this place) he lived in the immediate neighborhood of B—— Lodge, and visited it, by request of some of its members; and no charges preferred against him, until he had moved here and petitioned to M—— Lodge for membership. 4th. That we considered his conduct and character as a Mason, endorsed by B—— Lodge up to the time of granting said demit and diploma, and as their charges were all anterior to the date of these documents, we thought it just and right to dismiss the case, and did so. I would be highly pleased to have your opinion on the above case at the earliest time you can make it possible to do so.

I remain yours fraternally,

W. G. J. Hunter.

We do not perceive that any exceptions need be taken to the action of Mount Pleasant Lodge in the above case, though we are not quite so well satisfied of the propriety of the course pursued by Lodge B. Taking the statement of our correspondent as correct, the case stands thus: The Brother (whom, for convenience, we will call A.) was a member in good standing in Lodge B. in 1851. How long he had then been a member does not appear; but in October of that year, in view of a contemplated removal to another State, he applied for and received from his Lodge a regular demit, and Diplomas recommending him to the favor of his Brethren wherever he might sojourn,—for such is the character and purpose of a Diploma. He, however, subsequently changed his intentions and continued to reside in the State, and a part of the time before his removal to Mount Pleasant, in the neighborhood of his former Lodge; of which he was an occasional visitor as late as 1853, or to within about two years from the date of his demit. Up to this time, in the opinion of the members of Lodge B., he was a worthy Brother, and in all respects fit to be admitted as a visitor among them. In December or January of that year, he removed to Mount Pleasant and petitioned the Lodge there for membership. His petition took the usual course. Probably Lodge B. was applied to. But however this may be, it came to the knowledge of the Committee, that there had been a misunderstanding between the petitioner and a member of Lodge B.; in consequence of which the petition was laid over for one month, for further investigation. At the ensuing meeting of the Lodge, the committee, who, it is to be presumed, had made the necessary investigations, reported in favor of the applicant. But his friend, having ascertained that a prejudice had been raised in the minds of one or two members of the Lodge against his admission, withdrew the petition. The Master of Mount Pleasant Lodge then notified the aggrieved member of Lodge B. if he had any charges to prefer against A., and would put them in proper form, he would prosecute them. To this notice an informal and anonymous answer was returned. A second notice met with better success. A charge of unmasonic conduct was preferred; the day of trial was assigned, and the examination of witnesses was commenced; when it turned out that the offence charged was of long standing,—that it had been committed before A. had taken up his connection with Lodge B., and that it was known to the Plaintiff and six or seven other members of that Lodge, at the time the demit and Diploma were granted.

Such are the facts in the case. And on them Mount Pleasant Lodge dismissed the complaint. We think it stands justified in so doing. It nowhere appears that A.'s conduct, since he received an honorable dismissal and recommendation from Lodge B., has been in any respect exceptionable. On the contrary, the Committee of Mount Pleasant Lodge certify to his present good reputation, and recommend him for membership. Before the civil tribunals he might successfully plead the "statute of limitations." And though in Masonry we have no such statute, neither have we any rule that calls for the exclusion of a Brother from our Lodges, whose error has been tolerated by his Brethren, and whose repentance has been manifested in his daily walk and conversion, for a period of two full years,—his present reputation in the community being fair and of good report. Masonry is not vindictive in its spirit or discipline. Nor must it, under any circumstances, be suffered to be used as an instrument of oppression or perverted to the gratification of personal resentment. A. may have been guilty of improper conduct, as he doubtless was, while a member of Lodge B. But then, it was the duty of that Lodge to have dealt with him at the proper time, and before it had granted the demit and Diploma, or, in other words, honorably discharged him from membership and recommended him to the Fraternity of the whole world as a worthy and upright Brother. It cannot plead ignorance of the offence, for the evidence shows that it was known to at least seven of its members, among whom was the present complainant. The Lodge clearly acted in its own wrong, and cannot now right itself without doing injustice to the accused; unless indeed it can show that there has been no repentance on his part,—that the offence with which he is charged is an habitual and continuous offence,—and that he is now unworthy of the fellowship and confidence of his Brethren. In this case he may and ought to be dealt with. Still the Lodge was criminally negligent of its duty in discharging him, and at the same time placing its certificate of good character in his hand,—knowing, as it is fair to infer from the evidence it did know, that he had been guilty of conduct derogatory to his Masonic relations and duties.

THE CHARTER.

Is it necessary that the Charter should be present in the hall when the Lodge is assembled for work?

Viewed as an ordinary rule of practice, we answer this inquiry affirmatively, and for reasons analogous to those which we should assign why the record-book of the Lodge should always be present, namely, usage and convenience,—necessity, it may be,—yet not that *stringent* necessity, the neglect of which would stay the proceedings of the Lodge, or render them illegal. But before proceeding further with what we have to say on the subject, we invite the attention of the reader to the following opinion extracted from the late annual address of the G. H. P. of the Grand Chapter of Arkansas:—

> "Since our last Communication, the Masonic Hall, in Camden, where the Communications of Whitfield Chapter were held, has been destroyed by fire, with the furniture of that Chapter and its *charter*. The Companions at that place, at a loss to know what course to pursue, and *supposing they could not work after the destruction of their charter*, until it should be replaced, suspended their labors. Upon being informed of these facts, I decided that such was not the effect of the burning of their charter; but that they should have applied to the G.·. Secretary, for an authenticated exemplification or copy of the charter, and *continued their labors in the meantime*, and I accordingly instructed that officer to make one out and forward it.
>
> "Since then, I have seen the proceedings of the G.·. Chapter of Ohio, at its Communication in October A. I. 2383, and find that, in a similar case, occurring there, the G.·. H.·. Priest issued a special dispensation to the Chapter, authorizing it to continue its labors. But the matter being referred to a Committee, it decided, and the Gr.·. Chapter concurred, that the charter was merely the *evidence* of the action of the Gr.·. Chapter granting authority for the organization of the Chapter; that the fortuitous destruction of this particular *evidence*, in no way annulled the *authority*, and that no new dispensation was necessary to warrant the Chapter in proceeding in the legitimate exercise of its franchise as a Chapter."

In the general correctness of this opinion we concur. Prior to the year 1717, Charters for Subordinate, or as they are better termed in England, Private Lodges, were unknown. The right to assemble and discharge all the duties of Masonry that are now performed under a Warrant or Charter, was then exercised as an inherent and individual right, subject to no other restriction than that of numbers. At the reorganization of the Fraternity in that year, a new regulation was proposed and adopted, the effect of which was to revoke this privilege, as to individuals, promiscuously assembled, and to vest it in "certain Lodges, or Assemblies of Masons, convened in certain places," and "legally authorized to act by a Warrant from the Grand Master for the time being," and "without such Warrant no Lodge was thereafter to be deemed regular or constitutional."

This was the origin of Charters or Warrants for Lodges; and the law cited is the only enactment on the subject to be found in the books. By it the privilege of making Masons is exclusively vested in Lodges, convened in certain places, under the authority of a Warrant from the Grand Master, or, according to the American practice, from the Grand Lodge. The inherent right, under which a given number of individual Brethren might assemble and make Masons "at sight," was surrendered to the Grand Lodge in 1717, and that surrender has since been universally concurred in. It has been for more than a century the settled law of Masonry, that without such authority no Lodge can be regular, or constitutionally exist. The necessity of the Warrant is now, therefore, nowhere denied.

A Warrant is an act or instrument, say the authorities, by which one person authorizes another to do something which he has not otherwise a right to do. It is in this sense that the term is used in Masonic proceedings. A Warrant, then, is an instrument in which the will, determination, or permission of the Grand Lodge is embodied and declared. This will, or determination, as an act of the Grand Lodge, authorizes the parties in whose favor it is declared, to assemble and transact business as a Masonic Lodge; and the instrument, or Warrant, in which the act and its conditions are set forth, is the *evidence* that such permission and authority have been lawfully granted by the competent power. It holds to the Lodge the same relation which the *act* of the legislature holds to the body that it incorporates. And it will hardly be said that the absence of the *original* from the office where the business is transacted, suspends the powers of the corporation. The loss of the title-deed would not deprive the grantee of his right of possession and occupancy, the evidence of that right being susceptible of proof from the record. We cannot but think, therefore, that the G. H. P. of Arkansas took the true view of the matter when he instructed the Chapter to apply to the Grand Secretary for an authentic copy of the lost Charter, and in the meantime to continue its labors, as though it were actually in possession of the presiding officer.

PAY OF MEMBERS OF GRAND LODGE.

Buena Vista, Ark., March 27, 1855.

CHAS. W. MOORE, ESQ.,—

Dear Bro.—As you are justly esteemed high Masonic authority among us, I wish you to give me a little "light" on the following subject, viz. :—

Would it not be right and proper for the Grand Lodges of any and all the States, to pay the expenses of its Grand Officers?

It is the custom in Arkansas for all the Subordinate Lodges to bear the expenses of their Representatives in the Grand Lodge. This is right and proper—there is no per diem allowance, or expenses paid by the Grand Lodge to its members. All of this I approve.

But is it right to make it the duty of the Officers elected by the Grand Lodge, from the Grand Master to the Tyler, to attend the annual communications of the Grand Lodge, without having, at least, their actual travelling expenses paid by that body?

If so, would it not be burdensome to a poor, but accomplished and learned Brother, to fill an office in the Grand Lodge? and the Fraternity thereby would be deprived of his talents and services.

One of our first lessons on initiation is "Justice." It seems to me, then, that it would be right for us to have the *fortitude* and *prudence* to do *justice* to all.

Yours, N.

A diversity of practice has obtained in this country, on the subject embraced in the inquiry of our correspondent. In several of the States, the representatives of the Lodges are paid both *mileage* and *per diem* from the treasury of the Grand Lodge; in others, the actual expenses are paid by the Grand Lodge; in others, as in Arkansas, the expenses are paid by the Lodges; while in others, the representatives bear their own expenses.

The practice in respect to the Grand Officers does not differ materially from the foregoing; except, perhaps, that it is not so general nor equal. In Arkansas, for instance, the expenses of the representatives are paid by their respective Lodges, while the Grand Officers are required to pay their own. Our correspondent regards this as unequal, and so it is. If there is any propriety in the Lodges paying the expenses of their representatives, then there is an equal degree of impropriety in the Grand Lodge requiring its officers, who reside at a distance from the place of meeting, to pay their own. The suggestion of our correspondent, that to require "a poor but accomplished and learned Brother," residing fifty or a hundred miles distant, to leave his business and pay his own expenses, is to him a virtual exclusion from all official rank in the Grand Lodge, is entitled to great weight. In Ohio, the representatives and Grand Officers are all paid mileage and per diem by the Grand Lodge, and the same is true of some other Grand Lodges. Our own opinion is, that the *actual* expenses of going to, remaining at, and returning from, the Grand Lodge, should be paid,—the representatives by their respective Lodges, and the Grand Officers from the Grand Treasury. This would be equal, proper and just.

EXPULSION FROM A CHAPTER.

A correspondent asks—

"Can a R. A. Mason sit in a Lodge with a Comp. who is expelled or suspended from a Chapter for gross *unmasonic* conduct?"

He ought not, if the offence be against the general laws of Masonry, or of such an immoral character as would demand the expulsion of the delinquent from the Lodge, if the case were submitted to its decision. But then, the R. A. Mason, knowing the precise nature of the offence, is bound to bring the matter before the Lodge, that the accused may there be dealt with. Otherwise he remains a member of the Lodge, and may thereby exclude every conscientious member, who happens to be a R. Arch Mason, from its meetings. The expulsion from the Chapter does not expel the delinquent from the Lodge, though it may furnish a sufficient reason why R. A. Masons cannot, consistently with their duties, continue to fellowship him as a Mason. The remedy is, as suggested, in bringing the case before the Lodge, where, in our opinion, all expulsions for unmasonic conduct, should originate. Nothing is gained by trying such cases in the Chapters or Encampments, when the offence is cognizable in the Lodge; and when it is not, the relations of the delinquent in the Lodge, cannot be affected by the action of the Chapter.

MASONIC PROCLAMATIONS.

A correspondent in Arkansas sends us the following :—

Br. Moore—I see sometimes a Grand Master's Proclamation spoken of. When he issues a Proclamation for any purpose—is it most usual and correct to publish it in the political newspapers of the State—or in circular, or hand-bill form? If to the Lodges, I suppose the latter way preferable—If of more general import, as to non-affiliated Masons, &c. or something concerning public utility, &c., I suppose it would be proper to publish it in the newspapers—as the Governor of the State does his—am I correct. N.

Grand Masters have no occasion to issue Proclamations through the secular press. Any communications they may find it necessary to make to the Brethren of their jurisdictions, can be best done through their Lodges and the Masonic periodicals. It may sometimes be convenient to notify the Brethren in certain locations, at short notice, of a particular fact, such as to attend the funeral of a distinguished member of the Grand Lodge, or that the body will assemble to perform a particular ceremony, or to attend a celebration of one of the festival days of the Order, &c. In such cases a brief advertisement in the public papers, is doubtless proper; but the issuing of a public Proclamation, "as the Governor of the State does," is, to say the least of it, in exceedingly bad taste.

PRESENTATION OF A BIBLE.

Our readers are aware that the Grand Lodge of this Commonwealth has recently authorized the opening of a Lodge in this city, under the name of Germania Lodge, to work in the German language. It is the second movement of the kind ever attempted in this State. The first was a French Lodge, established in 1779. It soon after broke up. The present may therefore be regarded as an experiment. Thus far the indications are favorable. The management of the Lodge is in good hands, and its friends are confident of its entire success. The first meeting for work was held on the 4th Monday in March last,—on which occasion the M. W. Grand Master made the Lodge a present of an elegantly bound Bible, accompanying the same with the following note :—

Office of the Grand Master of the Grand Lodge of Massachusetts,
Boston, March 7, 1855.

To the W. Master and Brethren of Germania Lodge—

Deeply interested in the prosperity of your institution, having aided in its incipiency so far as my feeble powers could avail; and having a full confidence that "our good cause" will be promoted by your Lodge, please accept from me, a gift of the best of books. May it ever be placed on an altar, around which are gathered a happy, united and prosperous Brotherhood, and may the doctrines taught by that sacred volume produce the best influences on each and on all.

Fraternally yours, Winslow Lewis.

To A. F. Bloch, Master of Germania Lodge.

The M. W. Grand Master being present when the Bible was laid upon the Altar, the W. Master of the Lodge read to him the following

ADDRESS.

Most Worshipful Grand Master—

The Brethren of Germania Lodge hail your presence this night to cheer and aid our labors, with unqualified satisfaction, and as a proud event in the new existance of this Lodge.

Never have we severally estimated the privileges of our universal Brotherhood more highly than now, that we are permitted here to receive you, and tender you our heartfelt thanks for your fostering kindness and support in aiding us to erect and complete our Lodge.

To the truly Masonic principles you displayed, as your motive and ground work, no less than to the high esteem and confidence which the Fraternity at large, and the members of the Grand Lodge of Massachusetts in particular, bear towards you, do we ascribe our organization. Yet not alone for this, much as we appreciate it, but for the Brotherly sympathy you continue to manifest toward us, is our gratitude due and offered to you, and while *that* memorial of your kindness which now rests on the altar shall endure, so long will it be there to remind us of a true Brother's love. Yes, Most Worshipful Brother, you have presented us with the first great light of Masonry, to ornament and enlighten our work. Let us hope that it will so shine in our hearts as to be our guiding star to that Lodge where the Great Architect of the universe presides. And when you, our Most Worshipful Brother, have fulfilled your duties on earth with honor and profit to the Craft, and in the ripeness of years and good works, you are called to present yourself for admission into the great Lodge above, may the good works you have done on earth be your passport to open wide its portals for your reception, with the good and the just who sit in the presence of that Great Master of life. And if we have omitted to express our feelings more fully, impute it not to our want of those feelings, but to our want of words. Moreover, we thank you for the honor you do us by your presence this night in the Germania Lodge.

To this address the M. W. Grand Master replied briefly, and, substantially, in the following words :—

Worshipful Master—

For the kind expressions of your regard and of the appreciation of the testimonial I had the honor to present to the Germania Lodge, be assured they are received with a reciprocal feeling. It is a source of great satisfaction that I have been instrumental in some measure in the establishment of an organization which has now commenced under such happy auspices, and from which the best results bid so fair to follow. Welcome to these halls of peace and Brotherly affection,—to your Masonic home; to a spot, where are not recognized the distinctions of the outer world, but where, on the "level" all are co-sharers of those influences under which we here assemble. Nor language, nor sect, nor station, nor wealth divide us. Ours is the dialect of the heart—recognized and understood and fluently expressed by every "true Brother." Here may you and your successors long meet, a prosperous and united Brotherhood;—sustaining those great principles, of an universal philanthropy, which should ever actuate our Order—and adding another ornament to the Masonic Galaxy of the Grand Lodge of Massachusetts.

SUPREME GRAND COUNCIL,

OF M. P. SOV. G. INSPECTORS GENERAL FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES.

ANNUAL CONVOCATION, MARCH, 1855.

WEDNESDAY, MARCH 28, 1855.

THE Supreme Grand Council convened this day at 11 o'clock, A. M., at its Grand East, in the city of Boston, Massachusetts. Present, Most Puiss. Brother EDWARD A. RAYMOND, Sovereign Grand Commander; Illustrious Brother Ex. Gov. ROBERT P. DUNLAP, of Maine, Lieut. Gr. Commander. Ill. Br. C. W. MOORE, Gr. Sec. Gen. H. E. Ill. Br. Rev. ALBERT CASE, Asst. Gr. Sec. Gen. H. E. Ill. Br. SIMON W. ROBINSON, Gr. Treas. Gen. H. E Ill. Br. AMMI B. YOUNG, of Washington, D. C., 2nd Ill. Gr. Capt. L. G.

The Supreme Council was opened in ample form, M. P. E. A. Raymond, Sov. Gr. Commander, presiding. The Rev. Bro. Albert Case offered prayer.

A printed copy of the proceedings of the last Annual Communication was laid before the members, and the reading of the minutes of that meeting, was, on motion, dispensed with.

The M. P. presented the following letter from Ill. Br. Gilman, which was read:

BALTIMORE, MARCH 26, 1855.

Edw. A. Raymond, Esq., Boston.

Most Puiss. Brother, — It had been my intention to be present at the meeting of the Sup. Gr. Council on the 28th, and until this morning I did not fully abandon the hope of accomplishing my intention. It has become expedient, however, that I remain in Baltimore to fulfil other duties, and that I deny myself the greater pleasure of being among you.

I beg of you to commend me most kindly to our Ill. Brethren, who may be present upon the occasion, and to receive for yourself, my warmest fraternal regard. CHARLES GILMAN.

The Sec. Gen. read a fraternal letter from Ill. Br. N. B. Haswell, of Vermont, informing the Council that he was detained in New York city, on business that prevented his attendance at Boston, and presenting to the Ins. Gen. the assurance of his fraternal remembrance and respect.

The Ill. Sec. Gen. presented several important communications from the Sup. Gr. Council of the Southern Jurisdiction at Charleston, S. C., which were read and referred to a committee consisting of Ill. Bro. Moore, Dunlap and Case, to report thereon.

The M. P. Grand Commander announced that Brs. Ruel W. Lawson, M. D., and James M. Kelly, Esq., of Richmond, Me., had signified their desire to be advanced to the degrees in the Lodges, Councils and Chapters, and that they were well recommended. Whereupon it was

Voted, That this Sup. Council recommend to the Sov. Grand Consistory, Brs. Lawson and Kelly, as worthy of advancement.

On motion, the Sup. Council was then closed, to meet again on Thursday at 10 o'clock, A. M.

WEDNESDAY, 3 O'CLOCK, P. M.

The Sovereign Grand Consistory was opened in ample form. Prayer by Rev. Bro. George M. Randall, S. P. R. S.

Present, Ill. Brs. Raymond, Dunlap, Moore, Case, Robinson, Young, Martin, Field, Gould, Lambert, Thompson, Randall, Roberts and Lawson.

The M. P. Sov. Gr. Commander Raymond, delivered his Annual Address to the Supreme Council and its appendant Orders, as follows:

Ills. Brothers of the Supreme Council:

By permission of Him who rules in the armies of heaven and among the people of the earth—whom we are taught to worship and adore, and to whom our thanksgivings and praises are ever due—we are again assembled in Annual Communication from various and distant parts of our wide and extensive jurisdiction, to deliberate on the condition of that particular branch of Freemasonry which has been committed to our care, and to devise measures for its continued prosperity and usefulness. To this important work we are about to consecrate, for a few days, our talents and energies; and may the Almighty so enlighten our minds that the results of our labors may be acceptable in his sight, conducive to our own enjoyment, and promotive of the happiness and prosperity of all who may rightfully look to us for counsel and direction.

Since our last Annual Convocation, I have not been called upon to perform any official act of such importance as to require the confirmatory or revisionary action of this Supreme Body.

The Ills. Grand Secretary will lay before you such foreign and other communications as he has received during the last year. Some of these you will find to be of much importance, and all of especial interest to this branch of the Masonic family.

Soon after the adjournment of last year, I caused a commission to be executed in favor of our Ills. Brother R. H. Hartley, appointing him the Resident Representative of this Supreme Council, near the Supreme Council of Peru, in South America. The Commission was forwarded by the mail steamer via Panama, and the receipt of it has been duly acknowledged. At the date of the acknowledgment, however, it had not been presented; the Supreme Council of Peru not having been in session since the Commission reached Lima. Brother Hartley, in a semi-official note to the Ills. Grand Secretary, says: "I shall take the first opportunity to present the dispatch officially, to the Supreme Council 33d of Peru, and not fail to acquaint you with the result. In the meantime, I shall place the name of —— in my note to the M. P. Sov. G. Com. of the Sup. Council of Peru, as the most fitting Representative of this Council near your own body. Should this proposition be acceptable, I will take care that the Patent is forwarded with as little delay as possible. I am not aware that any Brother of the rank of 33d is resident in Boston, who belongs to this Council or country."

In reference to the present condition of the Order in Peru, our Brother says:

"Masonic meetings latterly, in this country, I am sorry to say, have been to a great extent, almost suspended, owing to civil war and political troubles, but these evils within the past month have ceased, and peace is restored throughout the greater part of Peru. I venture to hope, that after the meeting of Congress, and the new President of the Republic has been chosen, Masonic meetings will again be held regularly, and for a very long time not be again so unpleasantly interrupted. I shall be exceedingly happy to receive from your Council copies of such of your transactions as you may deem interesting. They will be very acceptable presents to the Council of Peru, and will enable me to address to it, authentically, much information as to your Council and its jurisdiction."

I have thought these extracts of sufficient interest to justify my laying them before you in this official form; and I would recommend that the Ills. Grand Secretary be authorized and directed to comply with the wishes of Ills. Brother Hartley, as expressed in his note.

I take great pleasure in officially communicating to you, the happy reconciliation of the long existing difficulties within the jurisdiction of our sister Council of South Carolina—growing out of the unauthorized and illegal establishment of a Supreme Council in the city of New Orleans. And this pleasure is much enhanced by the circumstance that the dissolution of that Council carries with it an entire restoration of harmony within the jurisdiction of the M. W. Grand Lodge of Louisiana, by a dissolution of those Craft Lodges which had been unlawfully created by the Council at New Orleans. The Ills. Grand Secretary will lay before you such official communications as he has received on this interesting and important subject.

The Supreme Council of England and Wales, in whose prosperity we feel so deep an interest, I am happy to state, continues its active labors, and is rapidly increasing its numbers, its strength and importance.

The Supreme Council of Scotland and Ireland, I learn from documents in the hands of the Ills. Grand Secretary, are working harmoniously and prosperously.

I have received nothing, of an official nature, from France, or other parts of the continent, since I last had the pleasure of addressing you. I learn, unofficially, that the Grand Orient at Paris, is actively at work, and that the Supreme Council still continues its independent labors. I cannot, however, but believe that the union of these two bodies under one governing head, would be mutually advantageous to both, and I look with much anxiety to the time when this desirable result will be attained.

I am happy in being able to congratulate the Council on the perfect harmony that pervades our entire jurisdiction, and the very satisfactory condition of its affairs. The Grand Secretary will lay before you such returns from the District Deputies as may have been transmitted to him.

In conclusion, and as proper in this connection, I take occasion to suggest, that if the Deputies and Lodges were a little more seasonable in making their annual reports, your Grand Commander would thereby be enabled to present such matters of interest as they might contain, in a form to secure the more ready, if not the more satisfactory, action of this Supreme Council.

After the reading, Ill. Br. Young moved the reference of the address to a Committeee, which was ordered. The M. P. appointed as the Committee, Brs. Randall, Lambert and Field.

The M. P. appointed a Committee on Returns, consisting of Brs. Thompson of Maine, Gould of Rhode Island, and Young of the District of Columbia.

Also, as Committee of Finance, Brs. Moore, Robinson and Young.

Ill. Br. Dunlap, Lieut. Gr. Commander, stated that Brs. Ruel W. Lawson, M. D., and James M. Kelly, Esq., of Maine, had been recommended by the Sup. Council, in its morning session, as worthy to be advanced, and moved that the Consistory do now act on their petition.

Remarks were made by several of the members; after which the ballot was taken for the applicants separately, and they were elected to receive the degrees to Sov. Princes of Jerusalem, inclusive.

The Gr. Com. then opened a Lodge of Perfection, and Brs. Lawson and Kelly were introduced, instructed, and advanced by Ill. Brs. Case and Roberts, in the degrees usually conferred in the Lodge of Perfection.

A Council of Princes of Jerusalem was then opened, and Brs Lawson and Kelly were formally instructed by Brs. Case and Roberts, and admitted Knights of the East, and created Princes of Jerusalem.

The Consistory was then closed, to be opened again at 11 o'clock, on Thursday.

THURSDAY, 29th.

The Supreme Council was opened, in ample form, at 10 o'clock, A. M. Officers and members as before.

The minutes of the preceding day were read.

The M. P. Gr. Com. informed the Council that the Diplomas had been obtained, and were ready to receive the official signatures, and to be delivered.

Ill. Br. Case, from the Committee on the Communications of the Council of the Southern Jurisdiction, made the following Report:—

REPORT.

The Committee on the Correspondence of the Supreme Council at Charleston, S. C., have examined the several despatches from that Illustrious Body, and Report—

That in their opinion the recent action of our Sister, the Sup. Council for the Southern Jurisdiction of the United States of America, in the matter of the so-called Council recently in existence at New Orleans, was characterized by prudence, wisdom, and an honorable desire for the purity of our Institution, and the maintenance of the rights and privileges of each and all the various grades of Freemasonry.

In accepting the proposition of the officers and members of the New Orleans Council, to examine their claims as a legal body, our sister Council discharged a duty to the whole Fraternity; and the result is alike honorable to the Sup. Council, and promotive of permanent good to the Institution. By their wisdom in council, and their fraternal advice, the Council at New Orleans has been abolished, its members have been *healed*, and the Consistories, Councils, Chapters and Lodges, from the 4th to the 32d inclusive, have been enrolled under the Jurisdiction of the Sup. Council at Charleston; and what is of great importance to the Craft in Louisiana, the *Symbolic Lodges*, heretofore under the jurisdiction of the New Orleans Council, are directed to the proper authority, the *Grand Lodge* of Louisiana, that they may enrol themselves under its jurisdiction.

By this act, the Supreme Council at Charleston, has put an end to the difficulties which have hitherto distracted the Louisiana Jurisdiction, and prevented the exercise of the functions of the lawful Grand Lodge over several Symbolic Lodges. It has also removed all opposition to itself, and established its undisputed right to supremacy throughout the entire Southern Jurisdiction of the United States, and it has restored peace to the Fraternity in its different grades throughout the whole South. It has, moreover, by disclaiming any jurisdiction over the Symbolic Lodges, and by referring those that were formerly under the illegal Council, to the Grand Lodge, as "*the only Body possessing legal jurisdiction over the three Symbolic Degrees in the State*," removed forever the charge that has repeatedly been laid to our Councils, of claiming to exercise jurisdiction over, and to control those degrees; and has demonstrated the fact, that the two Illustrious Bodies, sitting at Charleston and Boston, are the only legitimate, legal and proper Councils of the 33d degree in the United States of America.

Your Committee cannot too highly commend the Ill. B. B. Charles Claiborne and his associates,—late members of the Council in New Orleans,—for their praiseworthy Masonic conduct. Like true Masons, when the legality of their Council was questioned, they sought the decision of the Sup. Council at Charleston, and when convinced that their's was illegal, surrendered its powers, and after being *healed*, enrolled themselves and the bodies over which they had exercised jurisdiction, under the rightful authorities to which they owed allegiance.

The course pursued by the Southern Sup. Council, has been productive of all the good results that could have been desired, and our sister Councils in England, Scotland, Ireland, France and Peru, will rejoice with us at the accomplishment of so noble a purpose.

In conclusion, your Committee recommend that the proceedings of the Southern Council in the premises, be sanctioned and heartily approved by this Supreme Council. Respectfully submitted.

The Report was accepted.

The Sec. Gen. read a Communication from Ill. Br. Killian H. Van Renssalaer, Dist. Dep. for Ohio, whose attendance was prevented by illness.

The Supreme Council was then closed, to meet at 3, P. M.

Thursday, 11 o'clock, A. M.

The Sov. Gr. Consistory was opened according to appointment, Ill. Br. Dunlap, Lieut. Gr. Commander, presiding.

A Sov. Chapter of Rose Croix, H-R-D-M, was opened, and Bros. Lawson and Kelly, Sov. Princes of Jerusalem, were introduced, and formally advanced by Ill. Br. Dunlap, and admitted members of the Society of Knights of the East and West; and having complied with the requisite conditions, they were created and constituted Perfect Prince Freemasons of H-D-R-M, and Knights of the Eagle and Pelican, under the title of "Rose Croix," in ancient form.

The Chapter was then closed.

The Consistory then listened to the reading of the Report of the Committee on Returns, by Br. Gen. Abner Thompson, which, on motion was adopted.

On motion of Ill. Br. Moore,—Ordered, that the returns of Ill. K. H. Van Rennssalaer, Dist. Deputy of Ohio, and such others as have been received, be printed in the minutes.

Rev. Br. Randall, from the Committee on the M. P. G. Commander's Address, presented the following Report, which was adopted :—

REPORT.

The Committee to whom was referred the Annual Communication of the M. Puiss. G. Com., beg leave to present the following Report :—

The Committee would recommend, in accordance with the suggestions of the Annual Communication of the M. P. G. Commander, the adoption of the following resolution :—

Resolved, That the Grand Sec. Gen. be authorized and directed to forward to our Ills. Br., R. H. Hartley, resident representative of this Sup. Council, near the Sup. Council of Peru, in South America, copies of the printed proceedings of this Sov. G. Consistory.

They would also recommend the adoption of the following Resolutions :—

Resolved, That this Sov. Gr. Consistory have heard with great pleasure that the difficulties which have existed for more than forty years, within the jurisdiction of our sister Council of South Carolina, growing out of the unauthorized and illegal establishment of a Sup. Coun. in the city of New Orleans, have been happily reconciled.

Resolved, That this Council congratulate her sister Council of the Southern Jurisdiction, on such a settlement of this long pending difficulty as has resulted in the entire restoration of harmony within the jurisdiction of the Grand Lodge of Louisiana, and the supremacy of sound Masonic principles and usages.

All of which is respectfully submitted.

G. M. Randall.
Wm. Field.
T. R. Lambert.

The Consistory then adjourned to 3 P. M.

Thursday, 3, P. M.

Met according to adjournment.

The Grand Consistory of Sublime Princes of the Royal Secret was opened. M. P. E. A. Raymond in the Chair.

The Supreme Council was then closed in ample form. Prayer by Rev. Br. Lambert.

THE BANQUET.

On the evening of the first day of the session, a banquet was given at the American House, at which the members of the Supreme Council, and invited guests were present. The M. P. Sov. G. Com. presided. After partaking of the refreshments provided for the occasion, the Brethren spent a pleasant hour in the interchange of congratulations and in the enjoyment of those social reminiscences which impart life and animation to such pleasant reunions. Appropriate remarks were offered and sentiments given, in which the several Sup. Councils in union with the Northern Councils, were kindly and fraternally remembered.

R. A. MASONRY IN MASSACHUSETTS.

[Concluded from page 191.]

Here, in reference to Royal Arch Masonry in Massachusetts, the first chapter of prosperity comes to a close, and one of darker aspect opens. Seizing on an unfortunate circumstance which occurred in a neighboring State, aspiring political demagogues, aided by shallow brained tools, and encouraged by false Brethren who could readily make merchandize of their honor, raised an Antimasonic tempest which swept over the country like a tornado. It is not, however, our intention to repeat the story of those times which tried men's souls. And yet we must allude to those days in reference to their effect on the subject of which we are speaking. Such wild fanaticism and exterminating zeal prevailed in many towns, and, strange to say, such was the defection of men who before were considered "good and true," that even the really worthy could not maintain their Masonic position in an organized form. The consequence was, quite a number of the Chapters within the jurisdiction of this Grand Chapter, had no longer an existence.

St. Luke's Chapter, at Marblehead, was the first to give up. This Chapter surrendered its Charter, June 9, 1829, for want of ability to meet expenses.

In December, 1834, the Grand Chapter appointed the Grand Council a Committee to correspond with such Chapters as wished to give up; and to receive their charters, books, &c.

Some of the Chapters surrendered their Charters voluntarily, others gave them up at the call of the Grand Chapter, while some actually died charter in hand.

Previous to this, in 1821, the Grand Chapter of Maine was instituted, in consequence of which four Chapters, located in that State, were transferred to the jurisdiction of that Grand Body; viz., Mount Vernon, Montgomery, Jerusalem, and New Jerusalem.

From these causes the number of Chapters in Massachusetts was greatly reduced. So that in 1844, the whole number was five; and three of these a part of the time had barely kept alive. For fifteen or eighteen years there had been very few exaltations, and in some of these Chapters none. The five Chapters alluded to were St. Andrew's, St. Paul's, Adoniram, Mount Zion, and Sutton. These Chapters, particularly the two in Boston, and Mount Zion at Stoughton, sustained this Grand Body through the fiery trial; for which they are deserving of the highest praise.

It is a long night that is not followed by another day. And the day began to dawn on this Grand Chapter, in regard to the increase of Subordinates, by the efforts of Companions in New Bedford. As there was no probability of reviving Bethlehem Chapter, they induced the members of Adoniram Chapter, at Taunton, to petition for the removal of that Chapter to New Bedford. And this petition was granted by the Grand Chapter in September, 1845. Since which time Adoniram Chapter, at New Bedford, has been prospering, and doing quite an amount of work.

Worcester Chapter, at Worcester, petitioned this Grand Chapter, March 10, 1846, for a renewal of its Charter, which request was granted. That Chapter then commenced work, and has continued to prosper till this time.

Mount Horeb Chapter, at Lowell, had its charter renewed at the same meeting of the Grand Body, March 10, 1846, and is now in a prosperous condition.

Morning Star Chapter, at Springfield, however, had its charter renewed the preceding month, February 11, 1846, and is still doing a respectable work, so far as I have the means of knowing.

Northampton Chapter, at Northampton, at the request of a few Companions in that town, had its charter renewed, March 7, 1848. But this Chapter has not done much work, and appears not to possess much efficiency.

Thomas Chapter, or rather certain Companions, who were once members thereof, petitioned for the privilege of removing their Chapter from Princeton, where it formally met, to Fitchburg; which was granted, with a renewal of the charter, October 12, 1847. Since that time Thomas Chapter has held its Communications in Fitchburg, and is doing well.

King Cyrus' Chapter, at Newburyport, one of the two which at first constituted this Grand Chapter, after having shared the same fate of others, for several years, had its charter renewed, September 12, 1848. But this step might have been unadvised, as the Chapter has done little or nothing since its renewal of charter. And being discouraged under the circumstances, that Chapter again returned its charter to this Grand Body, at our last session, three months since. It is, however, to be hoped, that King Cyrus' Chapter will again reclaim its charter, and hold its former honorable position in this Body. There are valuable Royal Arch Masons in that town.

Washington Chapter, Salem, petitioned for a renewal of its charter, September 7, 1852, which was granted. They then did considerable work for a few months; but the removal of some of their principal officers from that place, has left them in rather a feeble state; not, however, for want of numbers, nor for excellent men, but for working, active officers. But as they have plenty of good material, we hope soon that Chapter will be in good working order again.

Franklin Chapter, at Greenfield, which surrendered its charter to the Grand Chapter in 1836, applied, March, 1853, to have it renewed; which request was granted. And since that time that Chapter has been doing excellently, and is in a very flourishing condition.

Mount Zion Chapter, at Stoughton, has exalted one Companion the past year. This is encouraging, as it is the only one for many years. We hope there will be more soon.

Sutton Chapter, at Sutton, we know but little about; though we have reason to believe that it is doing well.

Last, but not least, the two Chapters in Boston, St. Andrew's and St. Paul's, are in a high state of prosperity; and, for the last ten years have done an immense amount of Masonic work.

Thus, my Companions, I have briefly stated the condition of Royal Arch Masonry in Massachusetts; and had I gone more into particulars, it would have extended these remarks quite too far. It will be seen from the above, that there are twelve Subordinate Chapters working under this Grand Chapter. And, although it is less than half the number which has been chartered by it at different times, still there are nearly three times as many as there were three years since. And as Craft Masonry is now so flourishing, we can but believe that other Chapters will, before long, be springing up in different parts of the State. To produce this effect, as well as to perpetuate the prosperity of the Chapters that now are, this Grand Chapter must be sustained. The meetings of this body must be thought of and attended somewhat as those of the Grand Lodge are. Companions generally should know of the meetings, by hearing them mentioned with interest. Every Chapter should be fully represented, either by their full Councils or Proxies thereof. This should not be overlooked. And every Chapter should see that their dues are fully and punctually paid up. When these things are properly attended to, we shall see a new and powerful impulse given to Royal Arch Masonry in this State.

Another thing that should by no means be overlooked, is the *Work* and *Lectures* of the degrees. Here is our vitality. Readiness, accuracy and uniformity, on this point, are indispensable, if we intend to secure efficiency and perpetuity. Aware of this fact, and knowing also, that the causes referred to above had led to many discrepancies, this Grand Chapter, in June, 1849, passed the following:—

"*Voted*, That the M. E. Grand High Priest be requested to take such measures as he shall deem expedient and proper, to produce an uniformity of work and lectures in the several Chapters under this jurisdiction."

The result of this vote, was a Convention in this city, composed of eminent Royal Arch Masons from the several New England States, including the General Grand High Priest of the G. G. R. A. Chapter of the United States. This Convention spent four days in carefully examining the question of uniformity, and deciding on what should constitute it. The result of their deliberations and decisions was fully laid before the General Grand Chapter, at its session in Boston, in September, 1850. By that Body it was given for revision and correction, if need be, to a large and able Committee, selected from all parts of the United States. After much labor, that Committee reported to the G. G. Chapter such alterations and corrections as they thought necessary. The whole subject was then carefully revised by the full Chapter, and finally settled.

The work and lectures, as thus settled, have been secured with great accuracy, and adopted by this Grand Chapter, for the Chapters under its jurisdiction. No alteration was made in this work and lectures at the session of the General Grand Chapter in Lexington, Ky., last year. A Committee was raised to consider the subject, who made two distinct reports, both of which were laid on the table; thus leaving the whole matter just where it was left, at the session in Boston, three years before. And to the knowledge of the writer of this article, this work has been introduced into, at least, nine of the States of this Union. He has also personally visited eight of the twelve Chapters in this State, to aid them in this necessary attainment. Still, it is to be feared, that all is not done by some of these eight, that should be done, to make them perfect. And the other four should take early measures to secure the same end. Activity will secure prosperity. As early as 1817, the Grand Chapter discovered the evil of itinerant and unauthorized persons attempting to instruct in the lectures of the several degrees. And they took measures to remedy this evil, by appointing one or more "Grand Visitors," to go to the Chapters that needed instruction, and impart it. This was to secure uniformity and perfection. And we should still aim at those objects.

Since the foregoing narrative was prepared, King Cyrus' Chapter at Newburyport, has again been revived; the Charter of Concord Chapter has been restored, with permission to the Chapter to hold its meetings in Framingham; a Dispensation has been issued for a new Chapter, (Evening Star), at Pittsfield; another for St. John's Chapter, at East Boston; and the Charter of Mount Lebanon Chapter has been restored, with permission to hold its meetings at Milford, instead of Medway. Making the present number of Chapters in the State, 17.

THE ESSENES.—NO. VI.

BY R. W. JOHN H. SHEPPARD.

I AM not unaware that there may be those among your readers, who regard the position I have advanced—that the Essenes, under God, were a Masonic Brotherhood to whom early Christianity was much indebted for its preservation—as a bold assertion, imaginative, and like a mirage in the clouds where distance and vapor only form a beautiful illusion. Such persons may look upon the investigations of De Quincey with a smile of wonder, and then turn back to their old prejudices and scepticism, unconvinced and indifferent. They have cherished a low opinion of the Order, and perhaps, to their minds, the very antiquity of Freemasonry is called in question, or coldly assented to, because it is so asserted in our Lectures as a traditionary matter of belief. But I have not done. There are facts in the case which are not easy to ride over. I will summon a host of fresh witnesses, whose evidence De Quincey has not touched upon, and by whose aid I will endeavor to present such an accumulation of proof that any impartial jury would be compelled to give me a verdict. I would ask such disbelievers if they have ever heard of the **Discipline of the Secret**?

But, before I touch upon this subject it would be well to recur to first principles and take a bird's-eye view of the nature of the Masonic Institution. I entreat, therefore, a kind and gracious hearing. The time will not be mispent.

It touches the vitality of the Brotherhood, and the more I contemplate this theme, the more I feel my responsibility as a man and a Mason. I maintain then, that Masonry is *founded on a Rock*, and that Rock is Religion. It is a religious Institution. And hence it has stood for many ages the attacks of persecution—the fires of martyrdom—the combined efforts of princes and potentates to overthrow it—the machinations of parties—the denial of seceders—the treachery of apostates—and, in a word, all the energy that the power of evil could excite for its destruction. Yes! the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock! Such was the experience of our ancient Brethren. History is full of the trials of the Fraternity; and within the memory of some of our Brothers, on whom age has not yet stretched his iron hand, nor withered the bud nor blossom of intellect, it was predicted with great confidence by our enemies in that dark day—when calamities came like a flood—and the work of the Craft was suspended—and a long silence rested in the Lodges—that Freemasonry had fallen, never to rise again! They deemed us like the captives at Babylon, while they seemed to have got possession of the temple and were glorifying the god of this world on its ruins. But, thank Heaven, there is a redeeming spirit in our Institution—a conservative power in its very nature; and now where are those thousands of Babylonians who assailed us? We hear no more of them. They are dead in the grave—or in trespasses and sins. While never in this country, nor abroad, as far as report reaches us, was Freemasonry more flourishing, more honored, and more popular. There is scarcely a Lodge in the land which is not crowded with work. If there be any danger which threatens us, it is from *within*; from the liability to deception from too much prosperity. We never more needed to be careful, watchful and firm, that we change not the ancient landmarks, nor admit unworthy candidates into our mysteries.

I said Masonry is founded upon a rock, for it is a religious Institution. It binds us not only as moral beings to each other in Friendship, Morality and Brotherly love—jewels which shine brighter and brighter as we advance in knowledge—but it enters the very depths of the soul, and binds us to God. To Him the noviciate is first taught to look, and on Him the Master Mason—the Royal Arch Companion—the Knight Templar are instructed to repose in faith and the hope of immortality. We learn to venerate and adore his GREAT AND SACRED NAME. We believe that He will judge the world in righteousness and that we are all accountable to Him. Nor is our belief in Him, a mere cold, passive assent to an abstract being, who takes no interest in the children he has created; but we receive Him into our hearts as a Bible God, to whom we ought always to look in prayer before we enter on any great or important undertaking. On that account every regular and well governed Lodge is opened and closed with prayer, and all our work and lectures have reference not only to our duty to one another but to our Grand Master in heaven. Innumerable instances of this truth will occur to every true and faithful Mason—in the form, supports and covering—the ornaments, furniture and lights, jewels, and variety of emblems—in all the typical surroundings of every degree—and in the working tools—and particularly in the badge of a Mason, reminding us of that purity of life and conduct which is so essentially necessary to our gaining admission into the celestial Lodge above. If our house had been built on the sandy foundations of Atheism, long, long ago our Fraternity would have perished; but God is our rock, and it is not in the power of man to destroy the structure which our ancient Brethren erected upon it.

Again—Though in ancient times Lodges were dedicated to King Solomon, the wisest of men, yet in all Christian countries, more modern Masons have dedicated them to the two Saints John, the Baptist and Evangelist, who, we are taught, were eminent patrons of Masonry; and it is only by recurring to the Essenes that we obtain the source of this traditionary fact. They are beautifully represented by a striking emblem, familiar to every Mason, however young, and must remind him of the tenets of his profession, Brotherly Love, Relief and Truth. Indeed, in the emphatical language of a definition of the last of these three-fold virtues, we are told, that "TO BE GOOD AND TRUE IS THE FIRST LESSON WE ARE TAUGHT IN MASONRY," and the obligations are also happily and forcibly illustrated by the cardinal virtues.

Again——We take the Bible to be the rule and guide of our faith and practice. It always lies open on the altar before us. In every degree instructions are taken from it and allusions made to it. It is astonishing how much Bible history, and how many customs and ceremonies are drawn from the pages of this Holy Book, from the humblest to the most exalted degrees—from the blue Lodge to the colored vails of ancient Craft-Masonry. Whatever may be our opinions or doctrine—our sect—our Church—or our peculiar views of faith and practice as individuals,—yet we all profess to take the Bible to be *the* Book, the only guide to happiness on earth and hope of immortality hereafter. If a Mason should ever become a bad man and turn traitor to the truth, and sink into infidelity, casting away his belief in God and in his Holy Word, it would be no fault of our Institution—the sin lies not at our door. No human eye can guard against hypocrisy or imposition.

Again—We are taught in a lecture on the Second Degree, to reverence the Sabbath day. Our ancient brethren wrought but six days, and the seventh they consecrated "as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and to adore the Great Creator." We are reminded, even in the first Degree—in the moral application of the working-tools—of a beautiful divison of time adopted by Masons of old, in regulating these daily employments and duties. Tradition says it was the course pursued by Alfred the Great. The twentyfour hours were divided into three equal parts, whereby eight hours were given to refreshment and rest, eight to the usual avocations, and eight to religious duties; which reminds us of that fine paraphrase by Sir William Jones:—

"Six hours to books, to soothing slumber seven,
Ten to the world allot, and all to heaven."

And, again, I would inquire of any, and every Master Mason, if he have any doubt touching the religious foundation of our Institution, whether among the solemn ceremonies he has witnessed in a Lodge, touching the faith we profess in the immortality of the soul—there has not been impressed on his mind the fact, though man returns to the dust, yet in the language of Holy Writ, he shall rise again; and do we not recognize this great truth of the resurrection, when, at the burial of a departed Brother, we drop a sprig of acacia into his grave, and invoke, as we pay his memory the last honors, a blessing upon ourselves, that "we may be true and faithful, and live and die in love." There is not only a moral sublimity in a large portion of the lectures, emblems and ceremonies, but there are some which leave an impression durable as life; they are sacred and solemn; they can never be forgotten; and they lead the thoughtful mind to think of that unseen world to which we are going every moment and rapidly.

I might dwell upon the emblems, types and figures, which allegorically represent the religious nature of our Institution. They would fill a volume, and are familiar to all Perfect Ashlers, who endeavor to regulate their lives in such a manner as "thereby fitting their minds as living stones for that spiritual building—that house not made with hands, eternal in the heavens." As we advance in Masonry, each degree more and more exemplifies this grand truth. On this account we find among the fraternity so many Church members; and I do not hesitate to assert, and speak not unadvisedly, when I say, that I never knew nor heard of any instance where an exemplary Christian, who was also a Mason, and was well versed in all our lectures and the principles of the Order, who afterwards repented, seceded and forsook his Brethren. I pity the ignorance which could condemn what it could not understand. A seceder of this kind must have been—how many soever degrees he passed through by a steam process—a rude and unhewn stone, possessed of a narrow intellect, where the light, *less* and *less*, found admittance into his soul—and without ability to trace his genealogy as a Mason, or knowing from whence he came or whither he was going.

On the other hand, what a host of eminent, pious men have been delighted with the strength, wisdom and beauty of the Institution. Who, in this country, ever cherished it more than our excellent Brother, the Rev. Dr. Thaddeus M. Harris? or the lamented and learned Bishop Griswold, in whose bosom love to the Fraternity burnt without consuming, like the bush of Moses in the flame of fire? or our late distinguished Brother, Prof. Simon Greenleaf, who was an accomplished Mason, and nurtured in his heart the principles of the Order, because he saw and believed it was founded on truth. He has left us a rich evidence of his devoted views on this subject. "A Brief Inquiry into the Origin and Principles of Free Masonry," being a course of lectures delivered when he was a D. D. Grand Master in Maine. And he believed that Freemasonry was always a religious Institution.

Men of great erudition and research in the Fraternity, have discovered vestiges of the Craft in the early history of the world, and traced Masonic footsteps in societies which flourished in a remote antiquity, long before the temple of King Solomon rose on Mount Moriah; such as the Eleusinan mysteries, in celebration of Ceres, which originated in Egypt, and with the emigration of the arts and sciences passed over into Greece, where they found a congenial home. They traced, too, the order in the Pythagorean School, in the south of Italy, and among the Druid priesthood beneath the Oaks of Gaul and of Britain. Our mysteries were shadowed forth in the death and resurrection of Adonis, in Phenicia, and on

the banks of the Nile; they were the gem of the ceremonies, depicturing the horrors of Tartarus, and the Elysian fields of the blessed, at the religious festivals in the azure sky of Greece; and they are still called to mind in the great circular temple at Stonehenge, in England, where the monumental ruins yet stand, an evidence, as our learned Brethren have supposed, of ancient Freemasonry. But the sands have become too much scattered to find many marks where ancient Masons trod on the sea shore of time; yet like the footsteps on the beach, which alarmed Robinson Crusoe, they must convince us that Masons had been there. And in all these societies, one peculiar truth stands out in bold relief on the page of history. They were religious institutions. They inculcated the worship of one Great Creator, a belief in immortality, and the reward of virtue and punishment of vice in a future world. Such was the doctrine of the Eleusinians, of Pythagoras and of the Druids. Even in those dark ages, Masons were comparatively Children of Light. They lived in the auroral glimmer of truth before the sun of righteousness had risen on the world; but they did what they could to secure the Divine favor.

Thus has Freemasonry on the Nile—in Phenicia—in Syria—in Greece—and among the Pythagoreans, and among the Druids, always been a religious Brotherhood. From age to age, more and more light has shone from above upon the Fraternity, until it finds itself in Christian lands at the foot of the Cross, and looks from the temple to Mount Calvary. Are not, then, our ties most solemn and our responsibilities as Christian Masons very deep and heart-searching. Our tenets—our emblems—our lectures—and the whole history of the Order, all tend to make us better men; they all lie within the penumbra of a life to come.

The subject is solemn. It addresses itself to the heart of every true Mason; for how can any one make light of ceremonies which we call upon Jehovah in the most reverential manner to witness and sanction?

If my reasoning, therefore, be correct, and I appeal to the Bible and to the Altar in every Lodge for its truth—and if it be not correct are we not guilty of a most awful mockery; we cannot wonder that the Essenes, whom we know to have been Masons, were, under Providence, an instrument of such great blessing to the world. Nor ought we to regard the argument of De Quincey, with its ten stranded ligaments as visionary, or the mere play of rhetorical fancy; if we do, we must discard the two holy St. Johns as patrons, and cast away the *parallel lines*, and wander ourselves in an endless circle of doubt.

It is now some years ago, but the period was interesting and is laid up in the archives of my memory which cannot die, when, in a Royal Arch Chapter in Maine, under the able government of our talented and excellent Brother, Nathaniel Coffin, Esq., we often met within the vails, around the consecrated altar, forming the chain of friendship, and felt the presence of the Most High, as humble prayer ascended to Him from our Chaplain. From such a retreat we went out into the world refreshed and strengthened. Nearly all the members of that Chapter have since become members of various Churches in Christ. Some are yet travelling up the rugged paths of life. But alas! how many have gone home to the Grand Lodge above, and I trust are now within that vail which hides eternity from our view. They were good men and true, and if we live as they did, upright men and Masons, we shall yet see them again!

In my next number I will renew my inquiries and endeavor to throw some rays of my midnight lamp on the DISCIPLINE OF THE SECRET; assured from reflection that this digression, as a preliminary, will not be deemed unnecessary or idle in making the path more plain.

THE PROPOSED CONFEDERATION OF GRAND LODGES.

SINCE our last issue we have received an official copy of the proceedings of the Convention held at the city of Washington in January last, for the purpose of maturing a plan for a more perfect union or "Confederation" of the Grand Lodges of this country. The Convention consisted of thirteen delegates, namely, three from the District of Columbia; three from New York; two each from Alabama and California; and one each from Maryland, Minnesota and Michigan. The "Articles of Confederation," as agreed upon to be submitted to the Grand Lodges, were published in this Magazine in March last, accompanied with such remarks as their importance seemed to demand. The only additional matter contained in the official pamphlet before us, is the address ordered by the Convention, which has been prepared by the committee since the adjournment, and is now published with the proceedings. In compliance with the request of the Convention, we lay this document before our readers, referring them to the pages of this Magazine, (as above stated,) for the articles and our own opinion of the plan proposed.

"TO THE GRAND LODGES OF THE UNITED STATES.

"The undersigned were appointed a committee to present to your consideration, and for your action, the accompanying "Articles of Confederation," which were adopted by the Convention, which assembled in Washington City, on the first Wednesday in January. It was matter of regret to the members of that Convention, that so few of the Grand Lodges were represented; as, "in the multitude of counsel, there is wisdom;" and more especially, as its proceedings were not considered obligatory upon any Grand Lodge, unless subsequently approved and ratified. Those who did attend, endeavored to arrange a plan that would, intrinsically, recommend itself to the favorable consideration of the several Grand Lodges, and secure, if possible, the co-operation of a sufficient number to guarantee a fair and impartial experiment.

"That a diversity of opinion would exist among the members of the Convention, was naturally to have been expected—otherwise, they would have been more than human. Coming from different sections, viewing the condition of Masonry from different stand-points, and entertaining conflicting opinions of the economy of its government, the only thing remarkable is, that the Convention was, finally, unanimous in the result of its deliberations. Some believed that anything short of a General Grand Lodge, invested with Supreme powers, (original or appellate), in certain respects, or with certain defined limitations, would prove wholly inefficient; whilst others entertained apprehensions with regard to any national organization whatever. The former being assured that any attempt

to form a Supreme Grand Lodge would be futile, at least for the present, and that a sufficient number of the Grand Lodges could not be induced to enter into such an organization, so as to endue it with efficacy, and secure unanimity with a spirit truly magnanimous and Masonic, yielded their pre-conceived opinions, and united with the other members of the Convention, in the effort to arrange and mature a plan, which, on the one hand, would leave unimpaired the supremacy and sovereignty of the Grand Lodges, and, on the other hand, would be efficient in promoting peace and harmony, and effecting uniformity in the interpretation of the usages and customs, and in the construction of the ancient constitutions of Masonry. The plan herewith submitted to you, is the result of this reconciliation of conflicting opinions.

"Since the formation and adoption of a National Constitution, the great want of Freemasonry, as it has existed in the United States, has been a closer bond of union between the different Grand Lodges. The condition of the Masonic Institution in this country, is, to some extent, an anomalous one—very different from what it is in other countries, and other forms of government. We have our respective Grand Lodges, exercising jurisdiction co-extensive with the territorial limits of the State: nevertheless, there is still need of some national arrangement, by which these Grand Bodies shall be united in bonds of economy, as well as fraternity. As members of the same great political family, it is true that we cherish towards each other closer ties and warmer attachments, than to other and foreign branches of the Masonic brotherhood; but then these exist only in our sensibilities and feelings—not in the reality of a practical system.

"To remedy this defect in the govermental organization of Masonry, and to supply the necessity of a more intimate union, and a regular and permanent intercourse, the idea of a National Grand Body was conceived and proposed by the Grand Lodge of Georgia, as early as 1790. A sufficient number not having responded favorably, the effort failed, and was abandoned. Since that period several attempts have been made to accomplish the same design, but with like success.

"Whilst the history of these various propositions and efforts to organize a Supreme Grand Lodge, demonstrates that any further attempt would be ineffectual, it also shows conclusively, that ever since the formation of our *National Political Union*, the necessity of a *National Masonic Union*, of some character, has been recognized and felt by prominent members of the Fraternity.

"We cannot depart from the "ancient landmarks," or change the ritual and work of the Order. Notwithstanding this, Freemasonry has, in all ages and in all countries, adapted itself, in the economy and policy of its government, to the social and political institutions of the particular country and age, when and where it has existed. The chief element of its success, consists in this adaptability to the local customs and changes, and to the various phases of society. When the necessity arose for a departure from the original organization of Operative Masonry, and of one Grand Master for the whole Brotherhood in all places, it was this principle that put into operation the present system of Speculative Masonry and distinct and independent Grand Lodges in distinct and independent countries. In Europe, one Grand Lodge, co-extensive with each sovereign government, was all sufficient, and most nearly assimilated to their political systems and principles. Not so in America: Here, existed separate Colonies—there, separate and independent States; hence, there must be separate and independent Grand Lodges. These, however, do not answer the full wants of Masonry. As the political relation between the several States is of much closer intimacy than that which exists between different countries, so the Masonic relation between the Grand Lodges of the United States should be of closer intimacy than that which exists between the Grand Lodges of separate foreign countries.

"It is not intended to be inferred from these remarks, that there ought to be a Supreme Grand Lodge, analogous, so far as it can be made, to our General Government; for Masonry, whilst it ought to assimilate to the political institutions of a people, cannot be expected to reflect their exact image. We do infer from them, however, the necessity of some plan—call it a National Confederation, or by any other name, which will make that Union a living, active, working reality—a Union of brothers—of closer bonds of fraternity, of feeling and action—a practical Union, that will make these bonds more efficient for good, and illustrate a unity of interest.

"It is the privilege of the American people to behold, daily, an increased intercourse between the citizens of the various States, in the way of business, travel, and the interchange of socialities. The manifold ways of inter-communication, now erected, and in process and contemplation of erection, are uniting, by routes more or less direct, each part of the country to every other part, and constantly opening new channels of commerce and travel. By these means we are also brought into more frequent communication as Masons. A National Masonic Confederation will have the tendency to make this now frequent and increasing communication more abundant in good, and more effective in binding together the entire Order.

"We would not disparage the nearness of the universal Masonic Tie, or the strength of that cement which unites the whole Fraternity into a society of friends and brothers. Still, no one can deny the operation, in Masonry, of that principle which forms a part of our human nature, and which receives, as dearer to us, those who belong to our immediate family, than those more distantly connected—a brother, than a friend. We may go to the house of a hospitable neighbor or acquaintance, and feel all the ease and freedom of a welcome; but when we go to the house of a brother, we feel that is next to home. Likewise it is in Masonry. Those who realize that their interests and destiny are common, are bound by chords which draw them closely together, and feel a sympathy otherwise unfelt and unknown; a more ardent desire to 'promote each other's welfare.' This feeling, too, is capable of expansion; and, by means of a national organization, instead of being confined to the limits of a State, would be bounded by the limits of the Union.

"One of the greatest evils which has attended the condition of the Institution in this country, has been a diversity of opinion concerning Masonic Laws and Usages, and the proper jurisdiction and rights of the several Grand Lodges. Every disagreement which has occurred between any of the Grand Lodges of the United States, has been produced by the assertion of a right by one, which another has denied; or, a claim of jurisdiction, which another has resisted. If these were uniformly understood by all the Grand Lodges, this chief danger of alienation of feeling would be removed—each moving in the same direction, guided by the same landmarks, and observing the same great principles, it is impossible that a collision could ever result; entire harmony would prevail between them, just as in the solar system, where many planets move in concord, because each moves in an assigned sphere.

"Whilst great respect is entertained and manifested by the different Grand Lodges, for the well-considered opinions of each other; yet, those opinions when expressed, carry with them no authority, but are free to be disregarded. To accomplish this great desideratum, and secure that uniformity, which is the support of Masonry, some plan must be devised, by which these opinions, when expressed upon proper occasions, will possess weight, and power, and obligation. Like judicial opinions, they must have the force of precedents of solemn adjudications; they must be the utterances of a tribunal intelligent enough to command respect, august enough to command deference, and strong enough to command observance, at least by its moral power. A tribunal of *wisdom, beauty, and strength.* The Convention believes that the plan herewith proposed will as nearly accomplish this object as any plan can whose arrangement is compatible with the other rights and interests of the Grand Lodges.

"Having thus endeavored to demonstrate the necessity of a more complete Masonic Union than at present exists, it is proper for us to consider briefly, but more specifically, the details of the scheme adopted by the Convention.

"By an investigation of the principles upon which the proposed Confederation is organized, it will be observed, that it fully recognizes the supremacy and sovereignty of each Grand Lodge. It does not disrobe them of any authority; it does not divest them of any power; it does not deprive them of any right: whilst it avoids the objections usually urged to the formation of a General Grand Lodge, it provides the means, the sure means, of obtaining their aggregate voice upon any disputed or debated question. Without great central power, which is prone to grow stronger, and to absord all subordinate authority, unless properly checked and restricted, Masonic honor and faith are pledged to a regard to its duly expressed opinions and decisions. Thus, it is invested with a moral power, which, with Masons, is more than physical force.

"The scheme, in one aspect, is simply this: Upon any occasion of difficulty or disagreement between two or more Grand Lodges, the one says to the other, 'We will submit our matter of difference to the arbitrament of our sister Grand Lodges, who are our peers, and who, although disinterested in our particular case, have yet the highest interest in attaining the great end of truth and right, and in protecting the universal interests of Masonry.' In another aspect—when any internal commotion may happen, the Grand Lodge, whose peace is thus disturbed, has the means, and is hereby invited to take counsel, with her sister Grand Lodge. Thus simplified and considered, the scheme is not liable to the objections of those who entertain apprehensions concerning any National organization.

"Neither are the Grand Lodges to incur the expense of sending delegates to meet in some great Council, there to reflect, deliberate, and decide the matters which may be submitted to the Confederation. No additional expense is entailed upon them. When any occasion may arise, requiring the action of the Confederation, each Grand Lodge decides for itself, in its own hall, at its regular communication, and according to its own judgment, unbiassed by the presence or influence of parties interested. Instead of the wisdom, learning and intelligence, of a limited number of delegates, there will be the aggregate wisdom, learning, and intelligence, of all the members of all the Grand Lodges, each exercising its individual intellects.

"There can be no danger of any usurpation of power. The Confederation, either upon the request of one member, or a majority of the members, or otherwise, cannot take jurisdiction of any matter without the voluntary submission of one of the parties involved. Any decision that might be made, however unanimous, without a compliance with the provision of the Articles, would be "*coram non judice*"—a mere assumption without legal or moral force.

"The Committee deem it unnecessary to review all the details of the plan, but simply to present its prominent features. The Convention did not expect to mature a perfect plan. It is an experiment. Time must develop the deficiencies, and ample provision is made for the alteration or amendment of the Articles.

"One other consideration: It is recognized as a well-settled principle in the Masonic Jurisprudence of this country, that the jurisdiction of a Grand Lodge extends with the territorial limits of the State in whcih it is located. The Grand Lodges of other countries do not recognize or observe this principle. They claim the right to organize Lodges and exercise power in all places. Upon the maintenance of this principle, as between our own Grand Lodges, depend their peace, and harmony; and, upon its observance by foreign Grand Lodges, so far as relates to the United States, depends the preservation of peace and harmony between them and our Grand Lodges. Without it, we are liable every day to have Lodges established in our midst, under the authority of some Grand Lodge. Accustomed to listen to the voice of a supreme head, only, an expression of this sentiment, by the several Grand Lodges of the Union, individually, will not have the same effect upon them, as its expression by an organization having the air and semblance, at least, of nationality and supremacy. Hence, to secure ourselves against invasion from abroad, two things must concur—a national objection and opposition, and a more thorough union.

"We hope that the Grand Lodges will consider the plan worthy of a trial, and that a National Confederation may be found a wall of protection—a cord of Union—the means of preserviag peace and harmony, promoting the general welfare of the Order, and exciting that noble 'contention, or emulation, who can best work and best agree.'

David Clopton,
A. C. Smith,
Finlay M. King,
Charles Gilman,
B. B. French."

GRAND LODGE OF LOUISIANA.

We are indebted to the politeness of R. W. Brother Risk, Grand Secretary, for an early copy (in advance of their regular publication) of the printed proceedings of the Grand Lodge of Louisiana, had, at its annual communication in February last. The session was numerously attended, and the business was of much local interest and importance. The address of the M. W. Grand Master Perkins, is an able and well written paper. We extract as follows:—

UNION OF THE LODGES.

"Most heartily do I congratulate yon on the certain prospect of being enabled, within a day or two at the furthest—to announce what for many years unfortunately we have been unable to declare—that there is a perfect Union of all the Masonic Lodges of the State of Louisiana, that peace and harmony exist throughout her borders; an announcement which will delight the heart of every true Mason, here and elsewhere, who has any knowledge of our affairs. For this glorious result, so near accomplishment—for our preservation from death and danger during the past year—for this privilege of assembling together, and for all the good we have been enabled to do, let us feel and acknowledge our gratitude to the Most High, the Supreme Ruler of the Universe, Him in whom all true Masons put their trust, and supplicating his blessing and guidance, let us as a band of Brothers united in a common interest, endeavor diligently and faithfully to perform the labors upon which we are now entering."

THE SECRET BALLOT.

"I regret to see manifestations of a disposition on the part of some to inquire into the ballot—to ascertain who cast unfavorable votes upon petitions; and I have been pained to learn, that in some cases, rejected applicants have been apprised of the result of the ballot, and the names of those who voted unfavorably. On all occasions I have reproved every attempt to *ascertain* any such facts, and of course the exposure of them is a direct violation of duty. The ballot is sacred—no Brother should seek to know how another votes, and if he does know, he has no right to communicate it. I hold, and have so instructed the Brethren, that it is wrong for one to make known his own ballot, as each member voting affirmatively, by exhibiting or announcing his own vote, throws the censure, or responsibility for rejection, on the Brother, or Brethren who may not so declare or expose their ballot. I do not suggest any action on this subject—nothing can be done unless it be to give an expression of opinion, that no Mason should, on any occasion of voting upon any application for initiation or affiliation, expose or make known his ballot."

THE RITUAL IS NOT ALL OF MASONRY.

"Masonry is flourishing beyond all former precedent it would seem, and I trust that its usefulness has been greatly multiplied. I cannot, however, conceal my fears, that our increase in knowledge and in the due appreciation of the true spirit of Masonry, is not in proportion to the increase of numbers. If I may be allowed the expression, Masonry is becoming *too popular*. Its doors are too easily accessible, and there is a *tendency to a loss of its indentity*, by the introduction of new features belonging to other institutions of Modern Origin, but somewhat similar in character. Do you feel satisfied, my Brethren, that all those seeking admission into our Order, are uninfluenced by mercenary motives and considerations of selfaggrandizement? Does not the conduct of many, show that they seek the privileges and benefits of the institution without sharing its labors, and do not too many seem to think their work accomplished, when they have managed to secure possession of the degrees? And are not some who go beyond this, who attend regularly the meetings of the Lodge, and become familiar with our rites—still laboring under the error that the *work of Masonry*, technically speaking, is *Masonry itself*. It is well, and as I shall hereafter have occasion to say, it is highly desirable, that all our Lodges and Brethren, and especially Lodge officers, should be well acquainted with the forms and ceremonies of the institution, and that in Louisiana there is still great want of uniformity in this respect. All this is important and essential, but only as the guard of the institution against encroachment and imposition. *Masonry itself* is something more—it is a great moral science. To be strong, we must be sound in our principles, and consistent with our professions."

HEALING OF IRREGULAR MASONS.

"Soon after the close of the last Annual Communication, application was made by a competent number of members of the Lodge, Disciples of the Masonic Senate, No. 5, for a restoration of their Charter, which was granted. After its re-organization and the *healing of such Masons as were made under a different authority*, and had been associated with them, I had the pleasure of installing, with the assistance of officers of the Grand Lodge, the Master, Worshipful Brother, Joseph Francois Louis Lamarre, and other officers of this Lodge. This welcome intelligence was, on the same day, 24th Feb., 1854, communicated to the Lodges of our jurisdiction."

This case was Masonically treated. The persons made Masons under an authority not recognized by the Grand Lodge as regular, were first *healed*, in accordance with Masonic usage, and then received into full communion with their Brethren. We rejoice that the importance of this matter of healing is beginning to be properly appreciated, or rather, that the law of Masonry on the subject, is not hereafter to be treated as a *dead letter*.

MORAL DERELICTIONS.

"I ask that the Grand Lodge will persist in its determination to compel the subordinate Lodges to take cognizance of the moral derelictions of their members, for I fear there has been great remissness of duty in this respect. Especially would I bring to your notice two evils unfortunately existing within our circle, I allude to the use of *profane language*, and to *intemperance*. I do not ask that you, as some of our Grand Lodges have done, will enact any new statutes defining Masonic duty and obligation, but that you will persist in enforcing a compliance with those always acknowledged by us to be in our work and lectures. * * * * * * * * The profane use of the name of Deity, or any mention of it except with the deepest reverence, is clearly unmasonic, and we must so teach *practically* as well as by precept. Brethren, let us remove this stigma from our institution, and as it is more the result of foolish habit, than of any real want of reverential feeling on the part of the great majority, it will soon be abolished if Masters of Lodges will make it a point to reprove profane language by their members on every occasion of its use in their presence."

We shall notice the proceedings in our next.

Obituary.

[From the Annual Address of the Grand Master of the Grand Lodge of Louisiana.]

On the 13th April last, suddenly and unexpectedly, our Most Worshipful Past Grand Master, John Gedge, was dismissed from earthly service, and called to try the realities of a future existence. He was known to you all; without doubt he was one of the most talented, able and faithful laborers in the cause of Masonry, to be found in our whole country. His name is identified with the History of Masonry in Louisiana for several years past, and this Grand Lodge must ever hold in grateful remembrance his valuable services, and great sacrifices for the interests of our beloved Order. His place it will be impossible for us fully to supply. We cannot hope to meet again one with equal talents, willing to labor with such zeal, and to devote so much time and attention to Masonry. Let us gratefully remember the good he has done, and if in common with all our race, he had failings, let us remember them only as warnings against similar errors and dangers. As three years since, when occupying this chair, he begged us to do, let us "extend to him the great and capital virtue of our Order, and let the broad mantle of Charity cover all his imperfections."

Another painful bereavement was sustained by us, in the loss of our Worshipful Brother, Stephen Herriman, Grand Treasurer of this Grand Lodge, who, from a disease of the heart, died suddenly, on the 9th of June last, at his residence in this city. We miss him this evening in that station, which, for several years, he so faithfully and honorably filled. His familliar face and benevolent countenance we shall behold no more on earth, and his cordial salutation shall no more greet us. No officer or member of this Grand Lodge has ever been more prompt, faithful and zealous in the discharge of his Masonic duties, official and private.

The unanimity with which you have from time to time placed him in office—the manifestations of sorrow and respect for his memory shown by the Brethren, and large numbers of all classes in our community at the time of his death and burial, were indications of his standing and influence, not to be mistaken. He was an honest man—a true friend—a practical Mason. I could earnestly pray that we had only such as he.

But death has dealt still another blow in our midst. As the Autumn approached, our pillar of strength fell. The venerable Brother so much beloved by us all—so welcome in our assemblies, so full of the true spirit of Masonry, so faithful in the discharge of his duty in the Lodge and out of it, so efficient in quieting discord and preserving peace and harmony amongst us, one whom we could least afford to spare, Right Worshipful Brother, Henry William Huntington, Senior Grand Warden of this Grand Lodge, has been lost to us on earth forever. He died in the midst of his family, at his residence in the Parish of Catahouia, near Trinity, on the 12th day of October last. We shall assuredly feel his loss, but we must not murmur, for the Almighty Disposer of events has called him, and it is right. "He doeth all things well."

Brother Harry L. Douglas, District Deputy Grand Master for District No. 7, and a Past Grand Master of the State of Tennessee, died at his residence in Shreveport, about the month of September last, as we learn indirectly, no official information of the fact having been received. With the exception of those in his own District, he was perhaps but little known to the Masons of this State, but those who did know him, can testify to his amiable and gentlemanly bearing, and his sound Masonic principles.

MASONIC CHIT CHAT.

Death of M. W. John Gedge of La. By reference to our Obituary page, it will be seen that the Fraternity in Louisiana, have met with a sad and irreparable loss, in the death of the distinguished and estimable Brother whose name is placed at the head of this paragraph. We have so often had occasion to speak of his important services in connection with the Order in Louisiana, that his name and character as a Mason are familiar to our readers. He was a Brother of a high order of talent, of indomitable perseverance and unflinching firmness. It was these qualities, united to an untiring industry and an ardent zeal in the work in which he was engaged, that enabled him to undertake and successfully to carry through, the most important reformation which has just resulted in the complete restoration of harmony and good order among the Brethren in Louisiana. His services in this particular are alone sufficient to endear his memory to his Brethren throughout the whole country. He was a true hearted Mason and friend, and we rejoice to know that his labors and virtues are rightly appreciated by his own Grand Lodge, at whose expense a TOMB was purchased for the reception of his remains, there to rest until the coming of that day when the grave shall give up its dead.

A GOOD RULE OF ACTION. The Grand Master of the Grand Lodge of Louisiana, in his address before that body at its late communication, says :—"Frequent application has been made for Dispensations to initiate candidates within a period shorter than that fixed by the Constitution, *but I have deemed it my duty in every case to decline.*" Such a rule as this, if universally adopted and strictly adhered to, might diminish the number of our initiates, but it would give us better Masons, and add a tower of strength to our Institution.

REGISTER YOUR LETTERS. Subscribers and agents in remitting money for this Magazine are requested to have their letters registered in the Post Office where mailed. We have been accustomed to receive and transmit money through the mails for thirty years, but in no *three* years have we ever suffered so often and severely from Post Office *robberies* as during the past. The inference would seem to be that never before were there so many rascals employed in that department of government : and we are much inclined to believe that such an inference comes very near the truth.

ST. JOHN'S DAY. The Fraternity in this State will celebrate St. John's day at Milford. The Grand Lodge have accepted an invitation to be present. The celebration will take place on Saturday the 23d. Escort duty by the Boston Encampment. Address by Br. Chas. R. Train, of Framingham.

The day will also be celebrated by the Brethren at Troy, New York, on Tuesday, the 26th—the 24th coming on Sunday.

☞We have received from the publishers, Messrs. Leonard & Co. N. York, an American reprint of Dr. Oliver's "Dictionary of Symbolical Masonry," but have not found leisure to compare it with the original. We presume, however, that it is a correct copy. Our objection to a reprint of the work is that it deprives the author, a veteran in the cause of Masonry, of the benefit of the American market, there being no international copyright law by which he can protect his own interests.

☞A correspondent at Lahaina, Sandwich Islands, under Feb. 16, 1855, writes us that a new Lodge has recently been established at Honolulu, under a Charter from France. It is composed mostly of Brethren who have withdrawn from the Lodge already existing there.

THE TRESTLE-BOARD.—A new edition of this work is just published, and ready for delivery. The *Plates*, which had become somewhat worn, have been renewed, and beautifully printed on *India tint* paper, made expressly for the purpose. The work will be put to Lodges, Chapters, Councils, and Encampments, for the use of all of which bodies it is carefully adapted, at *twelve dollars per dozen*. Single copies sent by mail free of postage for $1 25 a copy.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XIV.] BOSTON, JUNE 1, 1855. [No. 8.

ABUSE OF THE BALLOT.

THE abuse of the privileges of the ballot, in the admission of candidates, is becoming a too common complaint in our Lodges for their welfare, or for the security of that unanimity and fraternal sympathy which ought to characterize all Masonic meetings. It is very natural that Brethren should sometimes feel unpleasantly, that candidates proposed by them, and whom they conscientiously believe to be in all respects worthy of admission, are rejected. But it should be bourne in mind, that objections may exist, which are unknown to the more intimate acquaintance of the applicant, or that the partial eye of friendship may too lightly regard. Such cases are doubtless familiar to the older and more experienced members of every Lodge ; and many of our younger Brethren, who now feel aggrieved at their occurrence, will probably in due time learn to respect the motives of those who may have caused them a temporary disappointment. The right to ballot is one of the highest and most responsible privileges of membership ; and it may not be too much to say, that a proper, impartial and unprejudiced exercise of it, is one of the most sacred duties with which a member of a Lodge can be entrusted. It makes him, to the extent of the jurisdiction of his Lodge, the guardian and protector of the highest interests of the whole Fraternity ; not simply within his own town, but to an extent limited only by the influence which a bad man, by the boldness and badness of his acts, may be enabled to exert on society. A striking and mortifying illustration of the power of such a man, is to be found in the character and conduct of those base men—we cannot call them Brethren—whose slanderous representations and pretended expositions have, too often, both in this country and in Europe, brought reproach and dishonor on the whole Institution, and for a season destroyed its usefulness. A single black-ball, thrown by an individual member of the Lodge in which he received his degrees, would have kept out of the Institution, probably forever, the author of the unrighteous persecution which has recently swept over this country, spreading moral desolation in its path, destroying the peace of families, breaking up Churches, and distracting communities. This was the work of one bad, bold man, whose character, at the date of his first admission into the Lodge, was known to be such as ought to have debarred him the privilege; and would probably have done so, had not the fear of giving offence, or an undue desire for an increase of numbers, been permitted so to gain the mastery over duty as to prevent a free and conscientious exercise of the ballot by the members of the Lodge. A single black-ball would have saved the Institution and society from all the disgrace and misery which followed as a consequence of his admission. We say, therefore, that the right of the ballot is the highest privilege, and a free and conscientious exercise of it, the highest and most sacred duty that can devolve upon an individual member in the government and operations of his Lodge. And that he may so exercise it, without the fear of incurring personal displeasure, the laws of the Institution have thrown around him the protection of secrecy, behind the veil of which no inquisitive eye is permitted to penetrate. The responsibility of his vote rests alone with him and his conscience, until by his own voluntary act, he shall see fit to remove the veil. This done, the secrecy is no longer such, and the protection it afforded him no longer exists. With the open avowal of his vote, he assumes the responsibility of it, and rests on the facts for his justification before his Brethren. In such a case the objections become the property of the Lodge, to be disposed of according to the evidence. But the disclosure must be the voluntary act of the member. No system of espionage,—no concerted method of inquiry as to how such and such a member voted, and no violation of confidence indiscreetly reposed, can lawfully be made available before the Lodge to the prejudice or amenability of the Brother casting the negative ballot. His privilege cannot be thus invaded, without gross injustice to him, nor without trampling this great conservative principle in the dust. His secret is his own, and his Lodge is solemnly bound by a sacred regard for its own best interests, by its obligations to its parent body, and by its duty to the great family of which it is a member, to protect him in the full and perfect enjoyment of it, by all the power at its command.

But while a member of a Lodge is thus amply protected in the freedom of his ballot, he is not at liberty to use his privilege for the gratification of his prejudices, or in a revengeful spirit. He is bound by his

Masonic duty, by honor, and by the high confidence reposed in him by his Brethren in receiving him a member among them, to judge impartially, and to act conscientiously, on all petitions for initiation, as in all other matters, that may come before his Lodge. He has neither a moral nor legal right to avail himself of his position to prejudice the character of any man, nor to gratify his personal animosity, whether the object of his dislike be the petitioner or the Lodge. Justice is to be the rule of his conduct, and "to render to every man his just due," the line of his duty. When he departs from this rule, he grossly abuses his privileges, becomes a dangerous member of the Lodge, lays himself open to discipline, and, the fact being proved, to expulsion. Every Lodge possesses ample power to protect itself, as well against an unruly and troublesome member, as against the violation of any of its laws. It matters not that there is no special provision in its By-Laws to meet a particular case, the common law of Masonry is ample for the purpose. The law of self-preservation is above either.

With these general views we lay before our readers two communications. They are from reliable Brethren residing in distant and different States. We omit the names and localities. The first is as follows :—

——, *April* 15, 1855.

DEAR BR. AND COMP.—You will pardon me for troubling you in regard to some advice and light in a few cases that have recently transpired in our Lodge. Several gentlemen petitioned our Lodge a few months ago to receive the degrees. The regular course was taken, and they were balloted for and elected. They were then admitted and took the first degree. They then set to work, learned the lecture and other matters necessary to their advancement; were examined in open Lodge; the examination declared satisfactory by a unanimous vote, when one of them was balloted for and rejected—the others were permitted to take the second degree—balloted for—then proceeded as before—the ballot was taken for the third degree, when they were stopped by one vote. A debate sprung up. Some Brethren contended that it was nothing more than just that the objections should be stated. The Brother refused to do so, and still refuses to give his objections. All these men are looked upon, by every person acquainted with them, as honest, upright men, nor has anything ever been alleged against either of them in any way. They are regarded as the first young men in our county, both as respects morals and intelligence. We think it is hard for a Brother—a young Brother—that has trusted his character, his all, in our hands—looking to us as older Masons for example—expecting us to teach him how to walk Masonically—to be thus crushed in his hopes and injured in his character, without letting him, or some of the members of the Lodge, know what his crime is. They desire to know what to do—willing, more than willing, to make any acknowledgment a gentleman would make, if they have wronged any living man.

Under these circumstances, my dear Brother, what are *we* to do? The Brother who is supposed to have committed the uncharitable deed, has been at the head of all the disturbance that has existed in our Lodge from its organization; and before joining our Lodge, was the cause of breaking up Lodge No. —, in ——— ; a man who once declared in open Lodge, he never would as long as he lived, forgive a Brother who happened to speak ungardedly about him—notwithstanding the Brother made every apology a gentleman could make, and which was satisfactory to every member of the Lodge save himself.

Two other points and I am done. This same supposed Brother voted against and kept a Brother Master Mason from becoming a member of our Lodge, who is looked upon, by all who know him, as a perfect gentleman. He (the Brother) bringing a regular demit from a sister Lodge, declaring his high and honorable standing in that Lodge, and would not, nor will not now, tell either the Brother or the Lodge his objections.

Lastly. At least one-fourth of the candidates who have presented themselves to our Lodge, have been black-balled. They were all, without an exception, among the most prominent young men of our county—men who stand high with all the members of the Lodge save this one man.

Please give me your opinion in regard to these cases and oblige your Brother and Companion.

Fraternally yours, J. T. M.

Taking the above as a correct and impartial statement of facts, it presents an extraordinary and aggravated case. The recusant member is a perfect Ishmaelite. His hand is apparently against every man, and we presume, as a natural consequence, every man's hand is against him,—at least within the hall of the Lodge. We are inclined to think, however, that the secret of his conduct lies, not in any objection to the candidates, but in some real or imaginary slight or indignity he has received in the Lodge. But whatever the cause may be, he is evidently acting in a spirit of revenge and under the influence of motives unworthy of the character of a Mason, ruinous to the prosperity of the Lodge, and injurious to the reputation of the Order. He is prostituting the privilege of the ballot, to the gratification of a malevolent spirit. If a moiety of what our correspondent alleges against him, can be proved, it is the duty of the Lodge to expel him, at once. There is no obligation or rule in Masonry which requires it to retain such a viper within its bosom. Expulsion is the remedy, and the sooner it is applied, the better it will be for the honor of the Craft and the peace of the Lodge.[*] Similar cases, though less aggravated in their character, have come to our knowledge from other sections of the country. They are one of the signs of the times, and indicate approaching danger. Bad men are working their way into our Lodges. We are making Masons too rapidly. We did the same thing in 1825, and the consequences of that impudence should be a warning to us.

The second case is from another State, and is as follows :—

[†] If there be any legal objection to this course, growing out of the official position of the offender, the case should be laid before the Grand Master of the State.

———, *April* 15, 1855.

Br. Moore—Can a Brother stop the advancement of an Entered Apprentice to the second and third degrees, for reasons *purely personal*, and for matters which transpired *prior* to initiation, and when the Brother knew the candidate would be balloted for and receive the first degree ?

The *Brother* has rarely met with the Lodge since he received his degrees, and we think it *unmasonic* for *him* to object, by the black-ball, to a worthy E. A. for whom the Lodge entertain the highest respect.

Please answer in the Magazine, or by letter, as may best suit your convenience, and you will greatly oblige St. Mark's Lodge, and

Your friend and Brother, H. T. R.

If the objection which influences the vote of the dissenting member, is such as to affect prejudicially the moral character of the applicant, the mere circumstance that it existed before the initiation, would not, *per se*, be a sufficient reason why he should *not* be denied the privilege of advancement ; because, the Brother now objecting, and to whom alone, it may be, the facts were known, may not have been informed of the intention of the Lodge to ballot for the candidate at the particular time it did ballot, or he may have been prevented from attending the meeting by illness or unexpected engagements. In such a case it might be his duty to object to the advancement. So, on the contrary, if he were present at the balloting, but from timidity, reluctance, or other reason, declined to ballot, it might still be his duty to object on the second degree, though in so doing he should subject himself to the charge of inconsistency, and perhaps incur the displeasure and censorious remarks of his Brethren. If in the first instance he omitted a duty which, on subsequent reflection, he had become convinced amounted to a great moral wrong, he certainly should not be denied the privilege of making the only atonement left to him ; nor should he be compelled against his conscience and convictions of duty, to look on in silence and see his own wrong amplified and extended to the greater prejudice of his Lodge.

This is but one view, and that a partial one, of the case stated by our correspondent. He not only assumes that the objecting Brother knew when the candidate was to be balloted for, and offers no reason for his neglect to perform his duty on that occasion ; but also, that he is influenced in his present opposition to him, by reasons " purely personal." How this important fact in the case has been ascertained, our correspondent does not state. But the " reasons" are probably known to him and to the Lodge, or neither could determine their character with sufficient distinctness to pronounce them " purely personal." Admit, then, that they are personal,—that the Brother urging them has at some former period received a great personal wrong at the hands of the candidate,—such as he may be willing to allow to pass unnoticed in the usual walks of life ; but at the same time, such as to render more intimate and fraternal relations wholly incompatible with his feelings and sense of self-respect—what is his duty in such a case? The question presented to his mind is, whether he shall allow the candidate, for whom he entertains a strong personal dislike, to drive him from the Lodge, or whether by the exercise of his privilege, he shall prevent his admission, and thereby retain his seat as a member? How would our correspondent act in such a case?

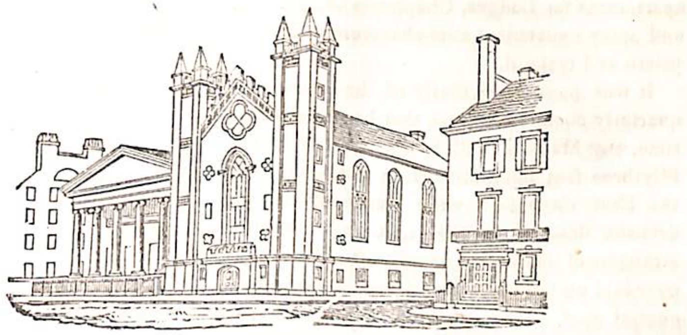
But the candidate has been permitted to receive the first degree, with at least the tacit consent of the dissenting member. This objection has been sufficiently answered by what has already been said. The member doubtless committed a great error, or he is now guilty of a great wrong. If his objections are honest, he should have made them known to the Master, or some confidential member, before the initiation took place, and had the balloting deferred to such time as he could be present. This would have been his proper course. It is however evident from the tone of our correspondent that he, and probably the Lodge, feel that there is, in truth, no sufficient cause for the conduct of the recusant member, and that he is wholly influenced by improper motives. It is always hazardous to judge of motives, though there may often be circumstances to authorize it. It is probable such circumstances exist in the present case; and if so, they certainly derive strength from the conisderation, in the first place, that the objecting member seldom attends the Lodge, and consequently takes but little interest in its affairs; and in the second place, that the candidate is of high respectability in the community, and in the estimation of the other members of the Lodge. If the conduct of the dissenting member be the result of such motives,—if his act is dictated by pique or resentment, or a churlish desire to mortify, harrass, or dishonor the candidate, or to embarrass the Lodge, he is guilty of a great dereliction of duty and disregard of his obligations as a Mason, bound to deal justly by all men.

GRAND LODGE OF MAINE.

Br. Moore—At the meeting of the M. W. Grand Lodge of the State of Maine, held in Portland, commencing Thursday, May 3d, the following officers were chosen:—

M. W. John Miller, Grand Master.
R. W. Jabez True, D. G. M.
" Ezra B. French, S. G. W.
" William Kimball, J. G. W.
" Moses Dodge, G. Treasurer.
" Charles B. Smith, G. Secretary.

There was a large attendance with the best of feelings. Yours, truly, M. P.



OUR MASONIC TEMPLE.

Ever since the completion and dedication of that gorgeous Temple, erected by our first Grand Master, King Solomon, on Mount Moriah, Masons have felt it a duty in all countries and in all ages, when circumstances would permit, to prepare and adorn an elegant and appropriate structure for the labors of the Craft. In conformity, therefore, to this custom of our ancient Brethren, the Masonic Temple in Boston, was built and embellished with suitable apartments for the convocations of the Fraternity. The corner stone was laid with due solemnities, Oct. 14th, 1830, and having been completed in less than two years, it was dedicated June 30, 1832. It was literally built in troublous times. It rose in a dark day, as a monument of the fidelity and enterprise of the Brethren, when our Institution was assailed by enemies in every quarter; and it now looms up among the chapels and churches of the city, as a lofty landmark of the great prosperity with which Providence smiles upon us. Whether our gifted Brother, when he was refreshing his memory at the Castalian fount, had this building in view, I know not; but certainly, the following verses in "Powers' Masonic Melodies," are very happy and appropriate to the subject:—

"When darkness veil'd the hopes of man,
Then Light with radiant beams began
  To cheer his clouded way;
In graceful Form, to soothe his woes,
Then Beauty to his vision rose
  In bright and gentle ray.

Immortal Order stood confess'd,
From furthest East to distant West,
  In columns just and true;
The faithful Plumb and Level there,
Uniting with the mystic Square,
  The Temple brought to view.

The Masonic Temple is about seventy feet in length by fiftyfive in breadth. It is a majestic building, though unfortunately in the external design, no true nor pure order of architecture has been preserved; it purports to be Gothic, yet it has a Doric base. The interior, however, is divided into numerous rooms, and apartments for Lodges, Chapters and Encampments, and contains two armories and many convenient ante-chambers. The decorations and furniture are appropriate and tasteful.

It was more particularly of the great hall, where the Grand Lodge hold its quarterly communications, that I purposed to speak. Perhaps, there is not at this time, any Masonic hall in the United States, which will compare with it. It is fiftythree feet long, forty wide and sixteen in height. At the end, representing the East, there is a wide Dais, embellished with elegant circular couches of crimson damask, on the right and left of the Chair, where past Officers and strangers of distinction usually sit; above the Chair hangs a rich crimson canopy, over-laid on the top with a tasty blue border like a crown, with the letter G on a central spot. On each side of the room, a platform somewhat raised, supports several rows of sofas for the accommodation of the Brethren; and twelve new gass lamps at times pour forth the effulgence of noon-day, even to the dark regions of the North. The Dais and floor are handsomely carpeted, and the furniture is all in keeping with the apartment. There is also an organ—for Masonry, Geometry and Music are sister arts.

There is something, however, besides the accommodation and embellishment of this noble hall, which must strike the eye of every stranger who enters this retreat of friendship and brotherly love. From the lofty walls a family of portraits now look down, whose faces, once familiar to us in our daily walks of life, remind us of many social and happy hours, and still seem to smile on an Institution they cherished and honored while living. Such a gallery of paintings is dear to the Brethren, and produces the effect of grandeur as the eye of the spectator glances along the pictorial walls. There is one full-length portrait of the Father of his Country, our illustrious Brother, GEORGE WASHINGTON, which was presented to the Grand Lodge by our deceased R. W. Sen. G. Warden, Samuel Parkman, Esq.; it hangs above the Junior Warden's pillar in the South; and where in the Masonic Hall, could a better place be found for this august memorial of the beauty and glory of true greatness, than in the meridian from whence comes the brightest effulgence of day?

There is also a portrait of our ever-honored Provincial Grand Master, Gen. JOSEPH WARREN, whose memory is eternized by that granite column in Charlestown, which marks where he fell, eighty years ago.

The other portraits of our Past Grand Masters, since the union of the two Grand Lodges in 1792, are seventeen. These testimonials of honor and affection toward Brethren who were respected by the world and beloved by the Fraternity, are as follows, an asterisk distinguishing those who have gone to their home. They form but a part of our Past Grand Masters, and it is hoped that others may be soon obtained:

*John Cutler, ...	Grand Master in	1792, ...	Merchant.
*Paul Revere,	" "	1794,	Silver and Goldsmith.
*Samuel Dunn,	" "	1799,	Mariner.
*Josiah Bartlett,	" "	1809,	Physician.
*Benjamin Russell,	" "	1813,	Printer and Editor.
*John Dixwell, ...	Grand Master in	1820, ...	Physician.
*John Abbot,	" "	1823,	Counsellor at Law.
*John Soley,	" "	1827,	Merchant.
*Joseph Jenkins,	" "	1827,	Architect.
Joshua B. Flint,	" "	1836,	Physician.
Paul Dean,	" "	1838,	Clergyman.
*Caleb Butler,	" "	1840,	Counsellor at Law.
*Augustus Peabody,	" "	1844,	do. do.
Simon W. Robinson,	" "	1845,	Merchant.
Edward A. Raymond,	" "	1848,	do.
George M. Randall,	" "	1852,	Clergyman.

It may be worthy of remark to those of our Brethren, who reside at a distance, and are strangers to this city, that the location of the Masonic Temple, is singularly pleasant. It faces the Boston Common, which for size and beauty is said to be the finest Park in the United States; and it is an area of seventy acres, with various paths and shady windings, where ancient elms and forest trees form a rich arcade in the malls, which lead round it, and where a lofty fountain in the Summer season, rising out of a sheet of water, refreshes the air, and gives a rural picturesqueness to the scene; thanks to the City authorities for their tasteful and tutelary care of this popular promenade.

When it is recollected that the Grand Lodge is composed of officers and members delegated from eighty Lodges within the Masonic jurisdiction of Massachusetts—that it is the oldest on the continent—and at the quarterly meetings a great variety of business from all sections of the State is transacted, it must appear evident that the fitting up and adornment of the Masonic Hall was not a mere local matter. It was deemed necessary for the good of the Fraternity throughout the Commonwealth. Here sits our Masonic Legislature; this Temple is our State House, figuratively speaking, but not politically. Politics leaves its shoes at the threshold and never enters the Lodge room of Freemasonry.

An elegant Masonic Hall and necessary apartments are now being fitted up in Portland; and but recently we were honored with a visit by a delegation from Philadelphia, where our Brethren are erecting a superb temple, and will undoubtedly improve upon the model they came to see.

It was my good fortune to be present at the late Communication of the Grand Lodge of Massachusetts, on the 27th of December last, when the officers elect were installed for the coming year. The day had been industriously and profitably spent in work and lectures on the degrees of the Blue Lodge. The installation was in the evening. The splendid hall was filled with the assembled Brethren. I listened with deep interest to the parting address of our able and retiring Grand Master, the Rev. George M. Randall, and particularly to his "Admonition," or warning voice on the dangers of the present great prosperity of the Art. Dr. Winslow Lewis having taken the Chair, also gave us an excellent and affectionate address. The ceremonies were worthy of the occasion. When I looked around and saw the numerous delegation from the *hills* and *vales* of Massachusetts—witnessed the order which prevailed—the courteousness and brotherly love which went from heart to heart—the dignity with which every matter was conducted—and the splendor of the scene, as the lamps gave more and more light on the assemblage of different ranks clothed in various costume, and in their official jewels, I felt proud of Masonry, and gazed with admiration on the rank and bearing of the Grand Lodge of Massachusetts. Oh! may the day never arrive, when, amidst the novelties of the age, and political societies got up under color of secresy, we shall have reason to see one single landmark of our ancient Institution removed.

I. H. S.

BROTHER TUCKER'S ADDRESS,

Delivered before the Grand Lodge of Vermont, at its annual communication in January last (and published with the proceedings), is one of the best of the many excellent addresses which have emanated from the pen of its talented author while in the discharge of his official duties. So well pleased have we been in reading it, that with the exception of such passages as are of a more local character, we herewith transfer it entire to our pages, and recommend it to our readers. The opening paragraph, or exordium, breathes the pure spirit of Masonry, and is in the following words:—

> Each season, as it swiftly passes, renews and increases our obligations to our common Parent, for our "creation, preservation and all the blessings of this life." Each anniversary which assembles us in this place, sacred to "friendship, morality and Brotherly love," cannot but forcibly impress upon us that another year's sand has passed the glass of our existence, and that some familiar faces are no longer seen, some kindly voices no longer heard; that the last grain of life's sand has run for some beloved Brothers, and we are no longer to press their fraternal hands. Renewing our kind recollections of them, with that manly sorrow which may well rest upon the brow of the wisest and the best of men, we are consoled for their departure hence by the truths which our principles teach us, by the faith which accompanies a conviction of those truths, and points us, with unerring finger, to the good man's home in the abodes of immortality. Most appropriately then, with hearts thus impressed, do we surround this altar, always a living monument of our faith, and within the immediate circle of its happy influences, send up our united prayer to "the King Eternal, Immortal, and Invisible, the only wise God."

RECONCILIATION OF BRETHREN.

How beautiful are such scenes as the following! and how true to Masonry!—

> Soon after the last communication of this Grand body, I was advised of a serious difficulty existing between two highly respectable Brethren of De Witt Clinton Lodge No. 15, at Northfield, which appeared to have disturbed not only the harmony but to threaten the existence of that body. The officers and members having solicited my attendance and efforts to reconcile the difficulty, on the 22d of March, in company with my worthy G. S. and G. J. Wardens, I visited that Lodge, and we had the happiness of seeing the difficulty thoroughly and permanently settled, and the harmony of that worthy Lodge wholly restored. It is no less my duty than my inclination to mention the truly Masonic spirit in which we were received by the officers and members of that Lodge, the kindness with which our advice was listened to, the firm, prompt, calm and intelligent feeling with which they entered upon the unpleasant duties which had called them together, the spirit of Brotherly love which seemed to animate them all, and the spirit of rejoicing which followed the success of their exertions and the restoration of harmony among the Brethren of their Lodge. Nor ought I to forget the manly and noble acquiescence of the Brothers who had been at variance, in the decision of their Brethren. It was precisely what a Masonic reconciliation ought to be; frank, open and sincere.

THE ORDER IN NEW YORK.

> I present to the Grand Lodge herewith a circular from the M. W. Joseph D. Evans, G. M. of the Grand Lodge of New York, announcing that "the principal and most influential members of Pythagoras Lodge, No. 86, have returned to their allegiance to that Grand Lodge and are now working, by its authority, under their old warrant." The circular also announces that Pythagoras Lodge, No. 1, is still at labor under its charter from the Grand Lodge of Hamburgh, and that this foreign Grand Lodge has also granted another charter to a body of men in the city of New York who are now claiming to do Masonic work, by the name of Franklin Lodge, No. 2. Pythagoras Lodge, No. 1, therefore, and Franklin Lodge, No. 2, are irregular Lodges, existing in derogation of a fundamental principle of the Order, and their members cannot be recognized as regular members within this jurisdiction. The action of the Grand Lodge of Hamburgh, in granting charters to hold Lodges in a Masonic jurisdiction already under the authority of a regular Grand Lodge, strikes me as being both unmasonic and revolutionary. We have protested against the exercise of any such power hitherto, and must continue to protest against it in principle, and resist, to the utmost of our power, its results in practice.
>
> This Grand Lodge is too familiar with the other bodies in that State, *calling themselves Masonic*, to make any repetition at this time necessary. We have but one course to pursue in relation to them and their members, and that course is the plain one which we have hitherto pursued. We have acknowledged, upon full examination and investigation, the Grand Lodge of the State of New York, of which M. W. Joseph D. Evans is now Grand Master, as the only legitimate Grand Lodge within that jurisdiction, and that no subordinate Masonic body therein, whose powers do not emanate from it, can hold correspondence or communication with us. This alone is safe ground, and we are sustained in our position by nearly every Grand Lodge in the Union, and by the Grand Lodge of England. There is no doubt of our duty to adhere to it firmly. We owe it to ourselves, to other Grand Lodges and to the Order. Mournful as the divisions in New York confessedly are, it is obviously beyond any power of ours to soften or relieve them. The Masonry of the Union has already universally placed the responsibility of the existing feuds where it justly belongs, and it seems doomed to rest there until those who so unwisely originated them shall either yield themselves, or be forced to do so by a better state of feeling and a more enlightened judgment in their followers.

THE ORDER IN VERMONT.

Our Brother does not more than justice to his subject and to the veteran Brethren of his own beautiful State, in the following paragraph:—

> The aspect of Craft Masonry in Vermont, at the present time, is precisely that which commends itself to approval in the judgment of its warmest and most experienced friends. Our number of Lodges is not in excess, our number of members is reasonably limited, their characters are equal in purity and worth to those of the members of any other society; Masonic work is well done and Masonic charities are wisely distributed. The enlightened, industrious and worthy young men of the

State are steadily and quietly coming to our halls, to meet the kind and cheerful welcome most readily accorded them by our aged Brethren, who have a deep and well founded anxiety to pass the institution they so deeply love, to worthy hands, warm hearts, and wise heads. There never was a purer body of men than the present aged Masons of Vermont; there never was a body of men, who, having fought out a long battle of years against the most bitter hostility, had at last, commanded the victory, re-established themselves in honor, and again thrown forth their unsullied flag, as one worthy of the respect of mankind, who were more gloriously proud of a result, or more thankful to a beneficent Providence for it;—and there never was any body of men who were more anxious than they to insure the protection of our loved society for the future, by seeing it pass into the care of such men only as are worthy and true. When that is accomplished to their satisfaction,—and they do not doubt that it will be, if it is not already, abundantly provided for,—they will be ready to depart in peace, with a full confidence that all is well, and under that conviction, their successors may fully feel, when the sods of the valley cover all that is mortal of them, that

> "The green turf lies lightly on their breasts."

Besides the worthy young men of the State who are steadily becoming our Brethren, there is another class who are also quietly turning their attention towards the Order, and many of whom have already entered the portals. I speak of a class of men, who were young and just entering upon the active duties of life, when the war against us was declared in 1828–29 and 30. Prudence required them, at that time, not to court the bitter personal persecution which then existed, and it also taught us to fight the battle with veteran Masonic soldiers, and avoid the exposure of raw recruits. The Lodges suspended labor and those then who desired a union with us were necessarily kept back. But this class of men never lost their favorable opinion of Masonry. Their grand fathers, fathers, uncles, brothers were Masons. Thomas Chittenden, Stephen Jacob, Enoch Woodbridge, David Fay, John Chipman, Roswell Hopkins, and numerous others—among the worthy fathers of the Green Mountain State—were Masons; and this class of men well appreciated that where such worthies dwelt, in a society sustained by the sanction of their characters, there could be no want of public patriotism or private virtue. They believed this, and when the storm passed, and our altars were again open to the worthy and deserving, they sought to kneel where all that was patriotic in public and estimable in private life, had knelt before. They honored the altars where their fathers bowed the knee and acknowledged and adored our Creator and Preserver. Many such men now honor our ranks, and I make no invidious remark when I say, that among them exists an order of talent, destined when they shall succeed to the places of their elders, to fill them with wisdom, prudence and learning, and probably with a brilliancy of genius, which none of their predecessors may presume to have reached.

INITIATION OF CATHOLICS.

The following is on a delicate subject, but it is one of vital importance to the Order. The advice was prudently and wisely given:—

During the year a question has been submitted to my consideration of a character which I deem it my duty to make known to you. It was an inquiry as to the duty of a Lodge, on an application for initiation from a member of the Roman Catholic Church, who was alleged to entertain opinions involving *unlimited* disclosure at the confessional. I advised that a committee should have an interview with the petitioner and ascertain from him directly whether he believed the requirements of his church in this respect, were paramount to all others, and whether in becoming a member of a society which he must know required secrecy of its members, he should feel himself under obligations to impart to his religious adviser, if required, those things which were communicated to him as secrets in the Lodge. I gave it as my opinion that if he answered affirmatively to these inquiries, it would be as improper as unsafe to admit him among us. The result has not been communicated to me, but is perhaps a proper subject to be inquired after by the Grand Lodge. We are all aware that we have a number of Brethren belonging to the communion of the church referred to, who hold no such opinions; Brethren who are among our most honored members, and who have held some of our highest offices. We have had no cause to doubt their integrity: and did I not consider this an extreme case, I should not have called your attention to it.

An interesting notice of the death of two of the aged Brethren of Vermont, will be found under the appropriate head in a succeeding page.

We shall endeavor to find room for a notice of the proceedings of the Grand Lodge in our next.

AN ANTI-MASON OF 1778.

A LATE Salem paper publishes the following "curious letter," (as the editor calls it,) "from the original manuscript, seventy years old, with the use of which he was favored by an antiquarian friend." We publish it, not merely as a "curiosity," but as showing to what a ridiculous extent prejudice and superstition are capable of swaying the minds of ignorant and credulous men, under different circumstances. Mr. Perry was, doubtless, honest in his fears and forebodings, and so have been many others of his class since he lived and wrote. Let the intelligent reader turn to the record of the persecution which prevailed against the Masonic Institution in this country, during the period embraced between the years 1826 and 1834, and he will find many letters and other documents of higher pretentions, not less absurd and foolish than Mr. Perry's, and which their authors would now blush to own. How well the apprehensions of Mr. Perry were verified by the result of the Revolutionary struggle, then in the hands of such traitor-Masons as Washington, Lee, Schuyler, Sinclair, and their co-patriots, including a whole Congress of Masons, the reader need not be told. If Lord North were in league with them, we suspect his Lordship at the conclusion of the war, had not a very high opinion of his American Brethren, or their loyalty to King George:

Wilton, Feb. 4, 1778.

SIR:—If you please to read, at your leisure, the two pages contained in this, you will know, not only my mind, but that of divers others, which I think ought to be communicated to the whole States; for, if we are right in our judgment of things which are proved by demonstration, and the Courts, Congress, and General Assemblies untrue to what they pretend to be to the people, then our country may expect a total overthrow; for, if the darkness of Egypt could be felt, surely God hath sent a blindness among our rulers that we shall feel with a witness. Surely this is like the confusion of Egypt, when the Princes of Zoan were fools, and Princes of Noph were deceived, &c. Nothing but Free and accepted Masons must be recommended now for posts of trusts and office, in any state. Our lives and estates will be in their hands, though the worst of men. The Lord deliver the poor, the fatherless and widow from the murderer and oppressor, and those who sell their lives.

Sir, if you think I abuse the authority, I am ready to answer the same, and remain yours to serve,
EBENEZER PERRY.

To Mr. Dech. DAKIN, at Mason, these:

SIR:—Last civil war in England, Lord Cromwell often consulted the most obscure persons, in order to find the sentiments of the people. This was no bad policy, it being customary among the greatest heroes and the best politicians in the world; and, as you represent the people in this state, with others in the General Assembly, I think that assembly ought to know the minds of the common people; for we expect there will be more soldiers called for soon, and how to raise them, and confine them under the continental officers, I know not, seeing three campaigns have failed—all which misfortune we imagine doth not proceed from cowardice in the officers or soldiers; no, nor yet from treachery in the officers to the party they are in confederacy with, and are sworn and in league to maintain the honor, property, and popularity of the whole Lodges and Brethren of Ancient and Honorable Society, as they term themselves, of which Lord North is the head, and all the British officers and almost all the continental officers. How then can they act against each other? Therefore, sir, I beg the favor of you, or some of the General Assembly, would resolve the following queries before you draw out our soldiers by head and shoulders for the slaughter, and force them under officers that are sworn to be true to the enemy and Brethren of the Free Mason Lodges:

1st Quere. Is it safe and good policy for soldiers to enlist under officers who are in league with, and sworn to be true to the officers who are enemies to the soldiers enlisted as aforesaid, when the officers on both sides are pretended enemies but sworn friends?

2d Quere. Can a Commonwealth be called a free people, who commits the whole of their lives and fortunes, liberties, powers, post of trust and honor to the sole disposing of such men as aforesaid, who are combined to raise their honors and fortunes out of the public revenue?

3d Quere. Are Free Masons to be trusted to, in this dispute with Great Britain, seeing they contrived and brought on the dispute, Lord North, the head of their Lodge on one side, and Governor Hutchinson on the other side?

4th Quere. If General Washington had not been a Free Mason himself, would he not in three campaigns, when his guards or flanks were attacked, reinforced them and come to general battle, when he was sometimes four or five times the number of Howe. Would he have delivered up Rhode Island, Long Island, New York, Philadelphia, and let all the Jersies been ravaged without defending them?

5th Quere. Was it not that Dot'r Church, McGaw, Sinclair, Schuyler, Col. Bedel, and a multitude more were Free Masons, that they proved traitors to their country, and were not punished according to martial law?

6th Quere. Is it not that too many Free Masons are in Courts and Congress that so many notorious villains are screened from corporal punishment who are Free Masons, as the notorious Stephen Holland of this state, and his partners, admitted to bail by means of the attorney general, a Free Mason, and the judges, his Brethren?

7th Quere. If Gen. Lee had not been a Free Mason, would he been such a fool as to go four miles from the army and two miles out of the road to a tory house, and there waited until they could send twenty miles to Howe's army, or send light horse to fetch him to them?

8th Quere. If our public prints were not influenced by Free Masons, should we have so many lies printed in favor of Free Mason officers and they not exposed in no case, though ever so bad?

But, sir, you will say to me, as others have done, "What is a Free Mason?" Sir, I will answer you if you will have patience to read it, viz:—

The first original of Masonry was when Nimrod, the son of Cush, declared independency from the Sovereignty of Heaven; and, instead of being governed by God's law and Melchizedeck's priesthood, set up an earthly monarchy, and went to build a lodge in the land of Shinar, which was called Babel; that is, confusion.

This setting up of earthly monarchies, God cursed and confounded their language and their councils, so that they could neither know each other or understand their speech, but conversed by dumb signs, as our Free Masons now a-days do, to know those of their own lodge. So the people were scattered all over the earth, setting up petty kingdoms, or little lodges; but the Asserians was counted the head lodge, which was at Ninive. This lodge was converted into the Caldean after 1240 years, and then succeeded by the Persian's lodge, and then by the Grecian's, and last by the Romans, which is now vested in the Pope and Emperor of Germany. This is the head and principal lodge on earth, which claims authority above Christ, the King of Peace. Yet the earth is full of little kingdoms and Lodges in every nation which rule by laws of their own making. This was the manner Masonry began and hath been carried on in the world ever since, to advance the honor and glory of simple men. They called them Masons because their first Lodge was to be built with brick and lime, and all the laborers were to be advanced in worldly glory and posts of office; Nimrod was called a mighty hunter before the Lord (or from the Lord) because he maintained arbitrary government and hunted and forced men against their wills to obey him.

But our Free and Accepted Masons as they call themselves now-a-days, are a bastard sort: these began in France a century or two ago, and bound themselves under a solemn curse to stand by and assist each other to promote his honor, property and popularity in the world. This league is made without exception of nations, traitors, murderers, thieves, robbers and what not, and from France it got into England and among some of the highest rank, who became so powerful at last by recommending each other into posts of office, that no justice could take place if Free Masons were impeached. Nay, it was found that the worst of traitors could not be condemned. At length this being discovered, the Kings of England displaced some of them, and two acts of Parliament have been made to put down this dangerous society; but since the last French war, this present British tyrant or rather tool, hath put in Lord North, Mansfield and almost all the ministry, Free Masons of this bastard sort, and they have recommended and caused to be appointed all Governors and military officers of this society, and the Governors in America appointed such officers here; and now we have declared Independency to the astonishment of all men that have either eyes or ears. Our field officers are of these very society, who are combined with the English officers, our enemies, Lord North being the head Mason. Sir, you may show this to whom you please; I writ it in a hurry, and am astonished at the measures pursued by Courts and Congresses, for unless deliverance arise to this people from some other quarter and by some other means, we shall be wholly destroyed.

Sir, yours to serve,
EBENEZER PERRY.

Wilton, Feb. 4th, 1778.
To Mr. Dakin, Representative for the Town of Mason, &c.
A true copy, Attest,
N. EMERY, Clerk.

FOREIGN MATTERS.

THE Grand Lodge of England held a Quarterly Communication at London on the 7th March. The Earl of Zetland was unanimously re-elected Grand Master for the ensuing year. The Grand Master, being present, acknowledged the favor, and assured the Brethren that his wishes were only to hold that high office so long as he gave them entire satisfaction, and when they considered him inefficient, he only required the hint to withdraw.

Pursuant to notice given by him at the last quarterly communication, the M. W. Grand Master proposed that £1000 be voted from the fund for general purposes as a subscription to the Royal Patriotic Fund, for the relief of the widows and families of the soldiers who have fallen or may be engaged in the war in the East.

We notice that a new regulation was adopted, giving the Master of a Lodge the casting vote when necessary, that is, in case of a tie vote. A measure carried by such a vote, had, ninetynine times in a hundred, been better had it not been carried at all. Any measure in Masonry that cannot command a clear majority will more often be productive of mischief than good.

The anniversary festival of the Royal Masonic Institution for Boys, was held at London on the first of March, and that of the Girls' School on the 16th May. These are among the noblest Masonic charities in the world, and we are gratified to notice the deep and abiding interest our English Brethren continue to manifest in their prosperity.

The Order throughout England appears, from the reports in the London Magazine, to be enjoying a high degree of prosperity. The Apollo University Lodge, at Oxford, installed its officers on the 16th March, after which the Brethren sat down to an elegant entertainment in the banquetting hall. The Mayor of the city was present, and in reply to a complimentary notice, addressed the Brethren in an elegant and fervid manner. We extract from his remarks as follows :—

> It was unnecessary for him to dilate on the merits and value of Freemasonry, but when he called to mind the many distinguished prelates, statesmen, and others belonging to this Order who had filled the highest offices in the Church and State, with so much honor to themselves and service to their country, he might truly say—
>
> "There's not but what's good
> To be understood
> By a free and accepted Mason."
>
> As an old Mason, he could with sincerity say to his younger Brethren that the more they advanced, the more they would find to admire in it; and if they acted up to the principles they would become better men and better members of society. With regard to the office of Chief Magistrate, which he had the honor to fill for the third time, he could only say that he had responded to the call of his fellow-citizens from whom he had received more substantial marks of their confidence and approbation than ever fell to the lot of any citizen: It was to him a happy reflection, and he hoped that those who followed him would emulate his example, avoid his failings, and do all the good they could for their fellow-men; remembering, that although distinctions were highly necessary to preserve due subordination, and to reward merit and ability, yet there was no eminence of station which ought to cause them to forget that they were Brethren. He who was placed on the lowest spoke of fortune's wheel was equally entitled to their regard; the time would most assuredly come,—the best and wisest of them knew not how soon,—when all distinctions, save those of goodness and virtue, would cease, and death, the grand leveller of all human greatness, would reduce all to the same state. These were the principles which had been instilled into him at his initiation, which he had endeavored to act upon throughout his career, and which he hoped would descend with him to the grave (cheers.)

A correspondent in the London Freemasons' Magazine for April, holds the following views of Masonry. We understand him as saying, that the *essential* principles of Masonry are identical with those of Christianity, using the word in a broad and comprehensive sense :—

> The Three Degrees of Craft Masonry are essentially Christian; and the brightest Jewel in the diadem of Craft Masonry, is the chief in the coronet of Christianity, namely, Charity; a word which ill describes the extent and full fervor of the

original ἀγάπη, *which is a purely Christian word, and no example of its use occurs in any heathen writer*, and which is the *only* word descriptive of what ought to prevail throughout the Masonic Brotherhood. The combination of F., H. and C. is derived from Christianity, besides many other points, spoken of very distinctly. On the ground that none but Christians are admissible to the Higher Degrees, B. C. V. declares them to be exclusive, and tending to destroy the universality of Masonry. Though limiting the admissions to the Highest Degrees to a certain class be exclusive, the principles of those Degrees are universal; and as the Great Head of Christianity expiated by death the sins of *the whole world*, so to the true follower of that Head is every human being a Brother, entitled to his warmest sympathy, benevolence, beneficence, and charity. Craft Masonry cannot claim a higher ground for its principles.

The death of the Lord Fitzclarence, past Grand Master, was appropriately noticed by the Grand Lodge of Scotland in February. The following programme of the proceedings had on the occasion, will be interesting to our readers:—

A grand funeral lodge was held in the Queen-street Hall, Edinburgh, on the evening of Saturday, the 24th of February, in memory of his late Excellency Lieutenant-General Lord Frederick Fitzclarence, *G. C. H.*, P. G. M. Mason of Scotland. G. J. Whyte Melville, Esq. of Melville, (in the unavoidable absence of his Grace the Duke of Athole, G. M. Mason of Scotland) presided. Lord Loughborough and Dr. M'Cowan officiated as the Senior and Junior G. W.'s There were upwards of 300 Brethren present, comprising Major Nasmith, the hero of Silistria; Brs. Wm. Hunt, of Pittencrieff; J. F. Oswald, of Dunniker, Samuel Somerville, Adolphus Robinow, (the two latter representing foreign Grand Lodges); Rev. Dr. Arnott, G. Chap.; J. L. Woodman, G. Clerk, &c. &c., with deputations from most of the sister Lodges in Edinburgh, Glasgow, and a a number of the adjacent towns.

OPENING OF GRAND LODGE.

SERVICE: PRAYER.—GRAND CHAPLAIN.

Most Glorious God, Author of all good, and Giver of all mercy, pour down thy blessing upon us, and strengthen all our solemn engagements with the ties of fraternal affection. Let this striking instance of mortality remind us of our approaching fate, and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in Thy favor, we may be received into Thy everlasting kingdom. Amen.

Solemn music. Organ, Br. J. C. Kieser. Aria, with chorus—" O Isis," Br. Forbes.—*Mozart.*

SERVICE WITH RESPONSES.

Grand Master.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of death? *Brethren.*—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Grand Master—When he dieth he shall carry nothing away; his glory shall not descend after him. *Brethren*—Naked we came into the world, and naked we must return. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Aria.—" Elijah," Br. Reichardt—*Mendelssohn.*

SERVICE WITH RESPONSES.

Grand Master.—May we be true and faithful; and may we live and die in love. *Brethren.*—So mote it be.

Grand Master.—May we always profess what is good; and may we always act agreeably to our profession. *Brethren.*—So mote it be.

Grand Master.—May the Lord bless us, and prosper us; and may all our good intentions be crowned with success. *Brethren.*—So mote it be.

Grand Master.—Glory be to God on high; on earth peace and good will towards men. *Brethren.*—So mote it be; now, from henceforth, and for evermore. Amen.

Aria.—Br. Formes.—" In Deesen Heiligen Hallen."—*Mozart.*

PRAYER.—GRAND CHAPLAIN.

Almighty Architect of the universe, unto the grave has been resigned the body of our loving Brother the Most Worshipful Past Grand Master Mason of Scotland, to remain until the day of general resurrection. We earnestly pray Thee at that great and dreadful day to extend Thine infinite mercy towards all of us, and to crown our felicity with everlasting bliss in thine heavenly kingdom. Amen.

" Dead March in Saul,"—Instrumental.—*Handel.*

National Anthem, by the whole Brethren in chorus, and full band.

CLOSING OF GRAND LODGE.

Br. J. C. Kieser presided at the organ, and various sacred arias, from Handel, Mozart, and other composers, were sung by Brs. Herren Formes, Reichardt, Hubert Formes, Signor Gregorio, &c., who attended by the kind permission of Br. Wood and handsomely gave their gratuitous services on the occasion—the proceeds being devoted to the Scottish Masonic Benevolent Fund. "The March in Saul" and Haydn's Hymn were very ably rendered by an instrumental band under the leadership of Br. A. Mackensie. This is we understand the only ceremony of the kind which has been celebrated by the Grand Lodge of Scotland since the death of the Duke of Sussex in 1843.

The Order in Australia is rapidly increasing in numbers and respectability. The corner-stone of the new Gas Works was laid with Masonic ceremonies, at Victoria, on the 1st December last.

The Prov. Grand Lodge of Madras (India) held its annual communication on the 12th January, the R. W. Prov. Grand Master, R. H. Williamson, Esq. in the chair. From the report of the Grand Secretary it appears there are three Lodges at the Presidency in a flourishing condition. There are also several other Lodges in the Province, apparently in working condition, though from which no returns had been received the past year. The Lodge at Bellory has been revived.

The Zetland Lodge at Hong Kong, China, celebrated the festival of St. John on the 27th Dec. last, by a ball and banquette. The handsome sum of £50 was raised for the relief of the widows and orphans of soldiers and sailors who may fall in the war with Russia.

AN ANCIENT CHARGE.

The Charge of the Grand Master to the Assembled Lodges of Ancient York, Free and Accepted Masons, in the State of S. Carolina, on St. John's Day, 1787.

Worthy Brethren:—On the election of a Brother to fill the important office, in which I have this day had the honor to be installed, custom has given room for the expectation of a Charge from the Chair to the assembled Lodges. Conscious, as I am, of my inability fully to execute the several duties of this respectable office; and sensible, that in this particular instance it might well be dispensed with, on account of the excellent address which you have just heard from the pulpit; yet I am so far desirious in some measure to justify the partial sentiments of my Brethren in my favor, as at least to attempt the performance of all that is expected from me; and I hope that your candor and good nature will allow that merit to my inclination, which may not be due to my abilities for discharging the trust committed to me.

I conceive, Brethren, my duty on this occasion to be in a summary manner to explaim the Institution and principles of our Society; to point out the objects of its view, and to exhort you to the means for attaining them.

It is unnecessary, as an introduction of this subject, to enlarge upon the advantages which mankind have experienced from engaging in the bands of society: they are obvious to the most common understanding.

Man, in his natural state, was subject to wants and distress; and in his individual capacity, was too weak to relieve them. He was exposed to the inclemency of the seasons; he was unable to resist the fury of the beasts of the desert; and the stronger hand of human rapine might not only wrest from him the fruits of his labor, but reduce him to slavery, or deprive him of life.

To provide means for the security of life, liberty or property, those dearest concerns of human existence; to acquire that strength by numbers for enforcing those means which could not be executed by each man singly, and besides repelling external injuries offered by others, to promote a reciprocity of benefits by an exchange of mutual good offices between themselves—This was the origin of society, and these the principles on which it was founded. Obedience to voluntary regulations for the purpose, gave vigor to their existence; and order, regularity and happiness were the effects which were produced by both.

Self-preservation, therefore, was the first object of the new plan; and the general good was the result of its being carried into execution. From whence we see that the welfare of others is naturally blended with a proper attention to our own; and that self-love and social, are in effect the same.

This general institution of society, which incorporates the various interests of many, and equally regards them all, involves a multitude of objects, to which the ruling powers must direct their attention. But though all the members of the community at large are bound to obey the general rules for carrying the plan into execution; yet that obligation by no means prevents a part of them from forming a smaller, or private society for promoting more particularly any one of those objects.

Among many of this kind, none stands higher, than the ancient and honorable Order of Free and Accepted Masons.

It is a society founded on the most exalted maxims of morality and social virtue; and cemented by that general benevolence, which mankind naturally feels towards each other, as derived from the same original.

Its objects are to make themselves better men; to comfort and relieve the distress and wants of individuals in particular; and to promote the happiness of mankind in general.

The means, by which the society pursues those objects, are charity and a spirit of equality.

By the first, we bind ourselves to feed the hungry; to clothe the naked; to receive the stranger; to become eyes to the blind, and feet to the lame; by the second, to know no distinction of worldly rank, but to consider all good and worthy Masons, as equals, friends and Brothers.

We call this Order *most ancient*, not only from the æra of its institution; but because the principles upon which it is founded, are implanted in the heart of man, and coeval with his existence: We esteem it *most honorable*, because it seeks no private interest, nor gratifies any selfish view; but out of charity and good will to all, it gives to others as God has given to us.

For the good order and government of this society, it is necessary, as in all others, that there should be rulers to direct, and members to execute. This forms a due subordination; and each in his different station, from the Master to the apprentice, contributes to carry on the great work: so that wisdom, strength and beauty unite to complete the fabric, which their joint labor had erected.

Excellent and noble institution, if fully carried into effect! It enjoins the reverence and worship of the Grand Master of the Universe, the God of Heaven and Earth; it inculcates obedience to the magistrates of the general community, as well as to its own officers; and finally it promotes Brotherly love and assistance to all men whatsoever.

At the same time thus observant of its duty to God, to the public, and to their neighbor, the society is no enemy to innocent cheerfulness; but with proper decency and order in their private meetings, allows the exercise of every social enjoyment, which can harmonize the mind, and rejoice the heart of man.

And equally beneficial is it in its more extended operations. As it levels all distinction of rank among fellow-citizens; it also breaks down all bars and obstacles between different nations and languages. A distressed Brother, who is a stranger, nay a captive in the land, and ignorant of the language, can yet make himself understood, and will of course receive that assistance, which it is the duty of every nation in every part of the world to yield to another.

Nor is our charity confined to such objects only, as belong to our own society; for though they are particularly regarded, others beyond the pale of it are likewise attended to. We are men; and think no class of mankind unentitled to our care. It begins indeed with ourselves; but ends in the welfare of all others. To borrow the words of Mr. Pope:

> " God loves from whole to parts: but human soul
> " Must rise from individual to the whole.
> " Self-love but serves the virtuous mind to wake,
> " As the small pebble stirs the peaceful lake;
> " The centre mov'd, a circle straight succeeds,

" Another still, and still another spreads,
" Friend, parent, neighbor first it will embrace ;
" His country next, and next all human race.
" Wide and more wide th' o'erflowings of the mind
" Take ev'ry creature in, of ev'ry kind :
" Earth smiles around, with boundless bounty blest,
" And heav'n beholds its image in his breast."

Essay on Man, iv. 361.

As the society thus practises universal benevolence, so it embraces and receives, as members, men of every rank, country and persuasion, provided their moral character be good.

To the honor of the United States of America, they have first set the example to the other nations of the world, of tolerating all religious sects. Our society had done so before.

Morality forms part of every religion, however each sect may differ in modes of faith, or forms of worship. Which of these is best ; or whether all may not be equally agreeable to God, ought properly be left to him alone to judge. The regular discharge of the moral duties, is all that concerns us. Wherever the moral sense is in perfection, a sense of religion cannot be wanting ; and it is not our business to be prying with too scrutinizing an eye into what that religion is.

You, my Christian Brethren, cannot except either to the authority, or to the doctrine of the following quotation: and though you my Brethren of a different persuasion, may not admit of the first, I trust you will approve of the last. The moral therefore is equally applicable to you both.

St. Paul, who at first was a violent religious persecutor, afterwards adopted the following more moderate sentiments, in his epistle to the Romans:—

"Him that is weak in the faith, receive ye ; but not to doubtful disputations.

"For one man believeth, that he may eat all things ; another, who is weak, eateth herbs.

"Let not him, that eateth, despise him that eateth not ; and let not him that eatheth not, judge him that eateth. For God hath received him.

"Who art thou, that judgest another man's servant ? To his own master he standeth or falleth.

"One man esteemeth one day above another ; and another esteemeth every day alike. Let every man be fully persuaded in his own mind.

"For none of us liveth to himself ; and no man dieth to himself.

"Whether we live, or die, we are the Lords."

Thus have I, Brethren, as concisely as I could, given an account of the institution and principles of our society ; and of the effects, which a proper attention to them will produce. Be it our endeavor, as it is our duty, to promote both, by discharging the obligations we entered into, and following the instructions we received, when we became members of it.

Let us practise that morality, which will square all our actions with truth and justice.

And let us exercise that beneficence, which will encompass, as in a circle, not only our own Brethren, but all mankind besides.

The holy man, to whose memory this day is dedicated, and whom, in some degree, we consider as the tutelary patron of our Order, *St. John*, summed up our duty in a few words. That venerable servant of God, when weak with age, but strong in experience, he gave a public exhortation to his assembled church in the Isle of Patmos, repeated only, "*Brethren, love one another.*" This, he said, comprised every other duty.

Worthy Brethren, this charity, or universal love, when properly cherished, will inspire you with a due reverence and gratitude to the Great Architect of the Universe, the giver of all good things. It will teach you to yield obedience and support to those put in authority over you. It will promote harmony, concord, and decency in your meetings. It will banish envy, hatred, and malice from your councils. It will open your hands to charity, and warm your hearts to compassion. In short, it will render you happy among yourselves, and useful and respected among others—and finally be the means of raising you to that sublime degree, which ought to be the wish of every good Mason on earth, of becoming at least a member of the Cœlestial Lodge above.

It is unnecessary for me therefore to enumerate farther the several duties of our society ; or to exhort you more fully to the discharge of them, than by repeating the few, but emphatical words of holy St. John, " BRETHREN, LOVE ONE ANOTHER."

MASONRY AND ARCHITECTURE

As Symbolized in the remains of the Structural Erections of the Middle Ages. By Bro. E. G. BRUTON, Architect.*

IN considering the application which, in past time, has been made of the symbols of Freemasonry, and examining how far they may be considered a key of the mind and principles of those who applied them, we must consider rather the general way in which they have been so applied, than that exemplified by any particular application ; the object of this essay being rather to lead the Brethren to observe where Masonic symbols have been used, than to catalogue the instances of their employment.

The latter course would be inexpedient for several reasons ; the stronger of which, in the writer's opinion, lies in the danger of committing to print such an exposition of those examples as might be necessary to enforce their application upon the more obtuse of our Brethren, and at the same time avoid such as should escape the penetration of the more acute of the uninitiated.

Every attentive observer of the principles of Craft Masonry, in their application to the ordinary transactions of life, must have rejoiced that the essence of his inherent virtues became developed under its influence, and were much enlarged and enforced by the precepts and examples of our ancient Brethren, and chastened by the contemplation of the examples which the work of the Lodge constantly lays before him. Such Brethren will easily credit that the application of these principles can be proved, and the essence of Masonry discovered, in the most perfect of the remains which Time has left us.

But for our more sceptical and less attentive Brethren, we will attempt to indicate the analogy, which we believe may be found to exist, between the principles of Craft Masonry and those embodied in the petrified symbols of the Middle Ages; and we shall find that we cannot attentively examine one of those erections which have been spared to us, without recognizing in its every line the hand of a worthy disciple of him under whose immediate inspection arose that magnificent temple, the memory of which lives in the affections of every true Brother.

---

*From the London Freemasons' Quarterly Magazine.

It has been said by Professor Hay, Mr. Griffiths, and others, that the plans, elevations, and details, of the erections of the Middle Ages were all constructed upon a kind of scaffolding—of mathematical proportions as believes Mr. Hay, and geometrical figures as believes Mr. Griffiths,—which pervaded every part of the edifice.

It is not difficult to believe, knowing that Freemasonry was largely practised in those days, that their designs were produced by some such system of proportion, though we do not think that the same system can be fairly applied to all periods, but that we should take into consideration the date of the work to which the key is to be applied; believing that if one system was in use between the eleventh and twelfth centuries, a more advanced system would prevail in the thirteenth and fourteenth; and that, before we proceed to test its application, we must remove from our plans those portions of the buildings which are subsequent to the foundation.

As this is a deeper subject than is desirable or convenient to discuss here, though it may probably be found to be intimately connected with Freemasonry, we will proceed to consider the general application of our subject.

The plan of our Christian temples, though in their entirety, they were developed in that most sacred of all symbols, the Cross, are in their parts composed of parallelograms; complete, they are situate due east and west, while in a convenient position adjoining the western entrance is performed the ceremony of preparation for the admittance of candidates into the brotherhood of the Church. There, by the assistance of those who vouch for his future instruction, is laid the foundation upon which, it is hoped, the candidate himself will rear a temple of honor and virtue.

Proceeding onwards towards the east, we reach—situated in an analogous position with those pillars upon which much of the fabric of Masonry rests—the position of the expounders of the Christian faith! Without the knowledge they teach, we cannot, in either instance, obtain that consolation which all good Masons, as well as Christians, desire, and which is only administered to those who have been found to be worthy recipients of its minor virtues.

But it is rather the consideration of the structural and decorative symbolism of these temples which is our present object; and first, with reference to *structural* symbolism. The main walls which have to sustain the thrust of the roof, we find are composed only of such stones as have had their knobs and excrescences rudely removed: they were compactly laid, and cemented together by a composition of hot lime and gravel, and therefore not unworthily represent that Brotherhood, who are bound to each other by the warmest ties of friendship and esteem. At the angles of the walls, and in other convenient positions, hewn stones were placed; these were wrought by the chisel with the greatest care, and finished with level beds, upright joints, and square angles, and had occasionally designs of rare beauty wrought upon their face.

The roofs were constructed and tiled in the most skilful manner; their parts were composed of a number of carefully hewn stones, swung together in mid-air, each having a common centre; while at the groin, formed by two or more of these roofs, intersecting, beautifully moulded, and occasionally carved, ribs were inserted, the whole forming a network of much beauty.

In some examples, too, a carved boss, or sculptured figure of a saint, and sometimes even of an animal, enriched the interior of these roofs.

At the lower point, where the arches were gathered together by the groining, the force was concentrated, and consequently this was the point where the greatest resistance was required; here, then, they placed a strong buttress, which, like a sturdy Brother, kept the whole in equilibrium, while to mark its importance and value, it was frequently honored by some amount of decoration.

Light was admitted into these temples by openings left in the walls, which openings were like the lights of Freemasonry, cast into such symbolic forms as should best explain the truths they were intended to illustrate. Symbolic illustration was also employed in the glass which was placed in these openings, which, being stained into representations of the forms of the earliest expounders of our faith, beautifully typify, by their resplendent hues, the glorious career of those devout men.

To protect the tracery of these openings from the continual dripping of such water as should run down the walls, moulded labels were placed round their arches, at the terminations of which quaint monsters were occasionally placed, watching, as it were, to prevent the intrusion of any but the purest rays of heaven.

Round the principal doorways, also, these labels and their quaint terminations were placed, while, in some instances, round the entire arch of the door were sculptured figures illustrative of the lives and virtues of those men who had devoted their best energies to the service of their Order.

In the balance of powers, or order, which usually pervades the western fronts of our Cathedrals and larger conventual and abbey churches, some further analogy may be found; while the pinnacle which surmounts the flying buttress, and by its great specific gravity keeps the whole in repose, must be of especial interesting to the Craft.

In the parapet and string-courses, too, we may discover much that belongs to Freemasonry, both being freely covered with sculptured emblems that will repay the attentive examination of an inquiring mind. That national humor, and love of caricature, which in our days, finds vent in the pages of a facetious weekly contemporary, and in the last century was depicted by the pencil of an illustrious painter in the Middle Ages, forced itself upon the attention of the multitude from numberless points and curious positions on the walls and furniture of our sacred edifices. We have no doubt that many of the illustrious characters of those days have had their salient points gibbetted in a manner not flattering to their vanity, though strongly embodying the opinion of their merits which possessed the mind of the sculptor.

There was much scope for action of this kind in those days. The princely revenues of the Church were actively employed in extending her influence; new edifices were continually arising, and older ones as continually receiving additions and embellishments, which were seldom, if ever, mere restorations of the parts which had fallen into decay. And though the events which were caricatured were of too little importance to be chronicled, or have passed from our history, we feel that the embodied remains of the wit of those ages has still sufficient interest to repay examination.

When we look at these works in that light, we may detect in the features of the individual who, with distended mouth, is discharging the drainage of the roofs, perhaps the image of one whom the sculptor thought a fitting subject for ridicule; a little farther, we see the carver's devotion breaks out in the figure of an angel, perhaps as some atonement for polluting the walls of the sacred edifice with such an image as we have previously conceived,—or he exhibits his horror of some demon, by gibbeting the phantom which has haunted him while suffering, from indigestion, or a fit of the "blues;" and then proves his love for the beauties of nature by seeking to embody his sense of her bounty in a representation of some favorite flower.

Again, the representation of the distorted figures to be met with in string-courses may be intended to represent, or symbolically to exhibit the incidents which continually occur, and which not unfrequently sever that bond of love and harmony which the string-course aptly represents.

In the choir of these temples, symbolic representations of Christian and Masonic virtues were frequently sculptured; while in the painted decorations which usually adorned this portion of the edifice, they were abundantly placed; the most frequent being the double triangle, which is said to be one of the most sacred of symbols, and typical of the Trinity.

The tracery of the stalls, and the tesselated pavement, will also prove of much interest to inquiring Masons, as much which will prove the designer's knowledge of the Craft will frequently be found there. The banners, too, and altar-tombs which occupy this portion of the edifice, and the chapels which are frequently attached, are of much Masonic interest.

Ascending now by the winding staircase which leads to the roof, and then continuing upwards, we reach that chamber where hang those iron-tongued heralds that peal forth, in harmonious cadence, the gratifying intelligence that the doors of this Christian temple are open for the relief of all those who are "weary and sick at heart;" while still higher, and beyond the reach of our footsteps, swings another symbol, emblematic of the watchfulness we should exhibit to prevent surprise; and also typical of the rebuke administered to one who denied the relationship he bore to Him who suffered to atone for the sins of man.

Beneath these temples was frequently placed another chamber, well worthy of a visit, descending from the church-yard with some caution, for the steps are generally irregular and dilapidated, with a little care, we are enabled to reach the crypt. Once there, and our eyes focussed for the subdued light, our first exclamation is one of wonder at the beauty of the spot, and our next expresses a conviction that, by the care bestowed in its construction, our ancient Brethren

were accustomed to make frequent visits to this repository of the remains of their predecessors and contemporaries, and probably returned from the contemplation of the virtues which once adorned its inanimate occupants, relieved and chastened by the visit.

Oxford, December, 1854.

ACACIA,

THE EMBLEM OF MAN'S IMMORTALITY.

> Each world created by Almighty Power
> Is symbolized by some terrestrial flower.
> The Jessamine, the olive, the tuberose,
> The lily, with her bridal vail of snows;
> The oak, the pine, the myrtle tree, the palm,
> Each flower of beauty, fruit or fragrant balm;—
> And every flower is in its destinies
> Governed by some pure sun-sphere in the skies.
>
> *Epic of the Starry Heaven.*

When the world lay enshrouded in darkness of night,
When few were the rays from the regions of light,
That beamed on this planet to wake into birth
The germ of a presage of peace to the earth,
On the brow of a hill, one prolific bright ray,
Like a beam of a lens from the fountain of day,
Acacia sprang up and her banner unfurled
A signal of joy and of light to the world!
The emblem of love, in her beautiful bloom,
Immortal it lives and illumes the dark tomb;
Though all that is mortal in nature decay
Acacia has one everlasting to-day.

The prophets of Judah have all passed away;
Her bards are all silent, they've sung their sad lay;
The crowns of her kings from their heads have been hurled,
And her sons and her daughters dispersed o'er the world,
But the blooming Acacia forever remains;
Though the earth is enveloped in darkness and chains,
The symbol of love, in perennial bloom,
That immortal part, that survives the dark tomb,
That germ of Divinity, breathed from the sky,
Ah! this is Acacia that never can die;
Though earth is the scene of affliction and sorrow,
The hope of to-day is fruition to-morrow.

(It is not the mere *emblem* that we so much prize,
The tree that expands in its beauty and dies,)
But when we behold the Acacia in bloom
We're reminded of that which will out-live the tomb.
What pure inspiration, that portion Divine,
That is destined forever in glory to shine!

Sweet emblem of innocence, pure as the light—
Whose radiance dispels the dark shadows of night,
Reflects a bright luster from earth to the sky,
And lights the freed spirit to regions on high;
When ages on ages forever shall roll,
There's nought can extinguish the life of the soul.

The rich and the poor and the high and the low,
The priest and the miser, the friend and the foe,
The good and the wicked, the lordling and slave,
Will all leave their portion of earth in the grave;
But the soul and the spirit, the God given birth.
And all that have ever existed on earth,
However degraded, however depressed,
Are destin'd to dwell in the realms of the blest,
Forever progressing in wisdom and love,
Forever aspiring to regions above.
The living Acacia, that gem of the soul,
Survives while the orbs of eternity roll.

E. T.

Dedham, 1855.

FREEMASONRY IN TURKEY.

We cut the following from a London paper. That Masonry exists in Turkey, as well as other parts of the East, is a familiar fact; but that it prevails throughout the Ottoman empire, Arabia and Persia, to the extent indicated, we had not supposed, nor were we before aware that the "Dancing Dervishes" were our Brethren! Perhaps we may trace the origin of *Masonic* Balls to this source!

"Although Freemasonry has for more than thirty years been generally supposed to exist among the Mahommedans, and traces of it were found in Turkey by the Russian officer after the campaign of 1829, yet they were too slight to prove the fact; and it is only within the last few years that it was sufficiently demonstrated by a German Freemason chancing to pass through Belgrade, where he discovered a Masonic Lodge, to which he was invited, and where he received a hospitable reception. It appears now to be proved beyond all doubt that the Turkish Brothers who exercise their Masonic duties, under the name of Dervishes, are to all intents and purposes the same as our own order of Freemasons, but with very little difference in their customs and ceremonies, and making use of exactly the same signs, words, and grips, to recognize each other. The Turkish Freemasons appear to be in a more elevated state of civilization than is usual amongst the Orientals generally; their views of religion are far higher than those imposed by Islamism; they reject polygamy, contenting themselves with one single wife, and at the Masonic banquets the women appear unveiled—a striking proof of the mutual confidence the Masonic Brethren place in each other.

The Belgrade Lodge, called Alikotach, is composed of about 70 members. The Master of the Lodge, whose name is Djani Ismael Zaholak Mohamed Saede, is at the same time Grand Master of all the Lodges in European Turkey, and is directly connected with all those of the whole of the Ottoman Empire, Arabia, and Persia, in which latter the Freemasons amount to more than 50,000 members. In Constantinople there are no less than nine Lodges, the most numerous and important of which is that of the dancing devishes, called Sirkedshi Teckar. The Turkish Freemasons wear as a symbol of the brotherhood, besides a small brown shawl embroidered with mystical figures, a flat, polished, twelve-cornered piece of white marble, with reddish brown spots, about two inches in diameter, suspended by a white silken cord round the neck. These spots represented the drops of blood, and are symbolic of the death of Ali, the founder of the Order in Turkey, who was barbarously put to death by the then Sultan, for refusing to reveal the secrets. The above mentioned Djani Ismael, Grand Master of the Lodge of Belgrade, a venerable Turk of the old school, is honorary member of the Lodge of "Baldwin under the Lime-tree" at Leipsic, several members of which Lodge have received diplomas from the Alikotsch at Belgrade.

THE INEFFABLE NAME AMONG THE INDIANS.

The following extract is from a work entitled "the Ten Tribes of Israel Historically Identified with the Aborigines of the Western Hemisphere," and will be received with much interest by those of our readers who have acquired some knowledge of the Ineffable Degrees of Masonry. It describes the use of the Ineffable name by a Northern tribe of Indians, in the adjuration of witnesses:—

"Their method of adjuring witnesses to declare the truth, confirms the former hints, and will serve as a key to open the vowels of the great mysterious four lettered name. On minor affairs, the judge, and elderly chieftain, asks the witness checuchohga-sko! (do you lie!) to which he answers, 'Kai-e-hohega,' (I do not lie.) But again the judge wishes to search into something of material consequence, and adjures the witness to speak the pure truth, O, E, A-sko, 'What you have now said is true by the emblem of the self-existent God!' To this the witness replies, 'It is true by the strong pointing symbol of YO-HE-WAH.' When the knowledge of the affair in dispute is of great importance, the judge swears the witness thus: O. E. A. It is true, by the strong pointing symbol of YO HE-WAH-sko. Have you told me the pure truth by the lively type of the great and awful name of God, which describes his essential existence, without beginning or ending; and by his self-existent perfect name, which we are not to profane, and by which I adjure you?' The witness answers, 'O, E, A-YAH, I have told you the pure truth, which I most solemnly swear by this strong religious figure of the adorable great divine, self-existent name, which we are not to profane; and I attest it likewise by this other beloved unspeakable, sacred, essential name.' The judge in small controversies asks, 'Tu-e-u-sko?' To which he answers, 'Tu-e-hah.' It is very true, or a certain truth. Such an addition of one or more of the four sacred letters is apportioned to persons or things, lest otherwise they should *in an unguarded use* of them, profane the sacredness of the Divine Name."

CORRESPONDENCE.

Centreville, Texas, March 23, 1855.

Br. Moore— * * * The Order in Texas is prosperous, and rapidly increasing in numbers. We have in this County three Lodges, to wit—Leona, Union, Keeahi and Burbson. The Order is not only rapidly increasing in numbers, but generally speaking, the right kind of material is being used. We have a Chapter in this place—Zerubabel.

I think that I can get you some subscribers—at least I shall endeavor to do so, as I am convinced that your Journal is calculated to do *much good*, in the way of disseminating knowledge among the Craft,—preserving the ancient land-marks—and in serving as a medium for the interchange of thought and sentiment, so much calculated to promote good feeling and unity of action between the members of our wide spread Brotherhood. Truly Yours, W. D. W.

MASONIC SCHOOLS.

The following is from the Report of the Committee on Correspondence in the Grand Lodge of Maryland, of which our intelligent Brother M. W. Charles Gilman, Esq. is Chairman. We shall probably notice the Report and Proceedings of the Grand Lodge in our next:—

> Several of the Grand Lodges are distinguishing themselves by establishing and conducting Colleges and Schools of learning. The Masonic College of Missouri, though it labored long under embarrassments, and encountered great difficulties, is said to be in a flourishing condition; and that its immediate friends are reaping rich fruits from their toils.
>
> Primary schools have been established by the various Lodges in North Carolina; and a large fund has been subscribed for a Masonic College, to be under the direction of the Grand Lodge. These facts have indirectly come to the knowledge of the committee, they not having seen the published proceedings of their last session. In the State of Georgia, The Southern Female College is in successful operation, under the direction of the Grand Lodge. The M. W. Grand Master, Br. William C. Dawson, in his opening address at the last meeting of that Grand Lodge, remarks—"As Masons and as Georgians, let us hail this institution with pride, and sustain it with liberality—make it, if it is not already, equal to any of the many female colleges which distinguish our State." The Grand Lodge of Texas also, (and perhaps others,) is moving in this matter of education.
>
> Your committee will not presume to determine whether or not the matter of public education is the vocation of Freemasonry. But it may well be asked, is not Masonic College or Masonic School a misnomer? Can Freemasonry, as such be taught in a public school or college? or are these institutions set apart for the especial benefit of instruction of the children of Masons? Certainly not. True, they are established, conducted, and in part, at least, supported by Masons. But all this combined does not make them Masonic institutions *de facto*. It is now conceded, every where throughout this country, that the subject of education is a proper, and a necessary part of State legislation. And where such Schools are sufficient for the public requirement, (inasmuch as Masonry does not claim to teach any particular religious faith or form of worship,) it should seem that, therein the youth of the country might be taught. A Masonic Asylum, and a Masonic Hospital, where the decayed, the sick, and the infirm Freemason, and his destitute widow and helpless orphan children may be nursed, and fed and maintained, are institutions peculiarly within the range of Masonic duties, and deserve much greater attention at the hands of the Order than they receive.

Obituary.

[From the Annual Address of M. W. Br. Tucker, Grand Master of the Grand Lodge of Vermont.]

Brother JOHN A. PRATT.

Among those who were with us at our last annual communication, was Brother John A. Pratt, Past Master of the former Lodge at Woodstock, and the delegate from the new Lodge, then under dispensation at that place, for the purpose of obtaining the charter then granted. Our Brother never again reached his own domestic home. Stopping upon his way at Northfield, to visit a beloved daughter, he became engaged in writing, being in apparent health, and while thus engaged suddenly fell and immediately expired. His body was removed to Woodstock and buried with the honors of the Order, by the Brethren of Woodstock Lodge, assisted by Brethren from Vermont, United Brethren and Rising Sun Lodges. An impressive and interesting discourse was preached on the occasion, by our Rev. Brother Herrick, of the Episcopal Church. I regret that my own personal knowledge of Brother Pratt is entirely insufficient to enable me to give even a brief sketch of his history, and that information which I anticipated upon the subject has not reached me.

Brother JOHN HOWARD.

Within a few weeks after the sudden death of our Brother Pratt, we were called to mourn the loss of our aged Brother John Howard, of Washington Lodge, No. 3, at Burlington. Brother Howard was extensively known as the landlord of one of the best and most popular hotels in Burlington, for many years, and was the father of Daniel D. and John P. Howard, formerly of the Irving House in the city of New York, and of Sion E. Howard, a well known merchant in Burlington. He was born at Providence, Rhode Island, and was in early life deprived of his father, who was lost at sea. He was placed in the care of an uncle, and while a youth, made several voyages. He afterwards resided at Pittstown, New York, whence he removed to Schaghticoke Point, and was in mercantile business there about six years. From thence he returned to Pittstown and established himself as a tavern keeper, after following which business for six years longer, he removed to the town of Addison, Vermont, and became a farmer upon a beautiful farm on the bank of Lake Champlain. In 1812 he gave up farming, purchased a hotel building in Burlington, and removed there to renew his business of hotel keeping, which he pursued constantly for thirtyfive years. He retired from active business about seven years before his decease, and remained in retirement until his death, which occurred on the 24th day of February, 1854, when he had attained the ripe age of eightyfour years. He was among the survivors of the Steamer Phœnix which was burnt on Lake Champlain, in September, 1819, and his exertions in arousing the passengers and aiding their escape, on that occasion, have been highly commended. He was himself saved upon a plank, after having been several hours in the water. Brother Howard was popular as a landlord and was very long an active business man and valuable citizen. He took a strong interest in every thing promotive of the welfare of Burlington, and was ever ready to aid in all things to advance its business and prosperity. He bore a long and painful illness with exemplary patience and resignation. Having early joined the Masonic ranks, he remained always true, worthy and faithful; and his Brethren, presided over by our Past G. Master Haswell, consigned his remains to the grave with Brotherly love, esteem and affection.

MASONIC CHIT CHAT.

An Encampment of Knights Templars has recently been established at Philadelphia, under the authority of the Grand Encampment of Pennsylvania, W. W. Wilson, M. E. G. Master. There is also an Encampment in that city which is not recognized by the G. G. Encampment as a regular body. When will these difficulties in Masonry cease?

We have also received the By-Laws of a new Encampment just started at Muscatine, Iowa, of which Sir Kt. T. S. Parvin, Esq. is G. Commander. The name of the new body is "De Molay Encampment, No. 1." There are in Muscatine, beside this Encampment, a Council R. and S. M. (new,) a Chapter of R. A. M., and two Lodges, all in a flourishing condition.

☞We are pained to learn the sudden death of the R. W. Br. William Tucker, P. P. Grand Master for Dorsetshire, and an efficient member of the Supreme Council 33d for England and Wales. He died at his seat, Coryton Park, in Devonshire, on the 11th March. He was an estimable man and one of the best informed Masons in England. His funeral was numerously attended. The hearse was drawn by his own horses, driven by his own coachman, and his remains were enclosed in coffins made from timber grown on his own park, and deposited in the family vault.

☞Our estimable Brother Hon. John D. Willard, of Troy, New York, left in the steamer from this port for Liverpool on the 23d ult. Br. Willard visits Europe for the benefit of his health, and takes with him the best wishes of all to whom he is personally known.

☞Our Brethren will bear in mind that St. John's day will be celebrated in this State, at Milford, on Saturday, 23d instant. The address will be delivered by Br. Charles R. Train, Esq. of Framingham. The Boston Encampment will perform the escort duty.

☞Amicus is informed that his request shall be attended to.

The Essenes.—Our readers will miss, the present month, the 7th number of the interesting and valuable series of essays on the Essenes, by Br. Sheppard. It will, however, appear in our next. To the Christian as well as to the Mason, these articles possess great interest, and we trust none of our readers pass them over without examination. Who would understand and appreciate our institution, and enjoy and profit by its moral and intellectual beauties, must study its philosophy and its history. The merely *ritual-Mason* is as the child pleased in looking at the stars.

☞Odd Nos. of any of the early volumes of this Magazine—(particularly of vols. 1, 2, 3 and 4)—are wanted at this office. Any Brother having such a number on hand to spare, will confer a favor by forwarding it to the editor.

J. C. P.—We have met with the letter of Washington referred to, but have not a copy of it at hand. Our impression is that the quotation is incorrectly given, and that the original was written in reference to circumstances, a right interpretation of which is essential to a correct understanding of the meaning of the language. Inconsistency formed no part of Washington's character; and we should sooner believe the letter to be a forgery, than to suppose him to be guilty of it.

St. Mark's Lodge, *Woodstock, Illinois*—Henry T. Rice, W. M.; F. W. Smith, S. W., M. B. Baldwin, J. W.; E. M. Lamb, Sec.; G. B. Dake, Treas.

24th June.—The Brethren at Portsmouth, N. H. will celebrate St. John's Day on the 23d instant. Address by R. W. Brother John H. Sheppard, Esq. of this city.

Grand Lodge of California.—Officers for the current year—M. W. Wm H. Howard, G. M.; N. Green Curtis, D. G. M.; R. E. Cole, S. G. W.; R. N. Wood, J. G. W.; Addison Martin, G. Trea.; L. Stowell, G. Sec

---

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, JULY 1, 1855. [No. 9.

THE JURISDICTION OF GRAND LODGES IN EUROPE AND AMERICA.

A correspondent inquires as to the rule of jurisdiction by which the Grand Lodges in this country and in Europe, are governed in the establishment of Lodges; and whether that rule, if any such exists, affords any authority for the constituting of foreign Lodges, or Lodges working under foreign charters, within the limits of the United States and their territories?

There is no written or statute law, of universal application, on this subject, either in Europe or America; neither is there any Masonic body, in this country or in Europe, of competent jurisdiction to enact such a law or statute. The rule, therefore, whatever it may be, looks for its authority to the common law or established practice of the Fraternity in the country where its provisions are to be enforced. Prior to the revolutionary war and the consequent separation of the North American Colonies from the mother country, this whole continent was open and free to every Grand Lodge in existence. It was a common ground on which all could stand with equal rights—a common field in which all might sow and each reap according to its sowing. Hence among the early Lodges in America, we find those acknowledging the authority of the G. Lodge of England, others that of the G. Lodge of Ireland, others of Scotland, and others, again, of France. Nor did the establishment of Provincial G. Lodges in the country by one of the parties, preclude or interfere with the conceded rights of the others. These remained intact and undisturbed. In 1733 the Grand Lodge of England granted the necessary powers to Mr. Henry Price for the organization of a Provincial Grand Lodge in Boston, and in 1769 the Grand Lodge of Scotland granted similar powers to Gen. Warren, and a second Prov. Grand Lodge was opened in the same town. These two bodies, deriving their authority from separate and independent sources, continued to occupy the same ground, establish new Lodges, and exercise all the powers, and enjoy all the privileges, legitimately appertaining to Prov. Grand Lodges, until after the close of the revolutionary war; when they were united, and their separate powers ceased; as had previously their dependence on the parent Grand Lodges of England and Scotland.

In 1783 the Grand Lodge of Massachusetts declared itself "*free and independent in its government and official authority of any other Grand Lodge or Grand Master in the universe*," and defined its "power and authority" as extending "throughout the Commonwealth of Massachusetts; and *to any of the United States where no other (Grand Lodge) is erected, over such Lodges only as this Grand Lodge has constituted or shall constitute.*" And that there might be no misunderstanding as to the nature of its "power and authority" within its proper jurisdiction, as here defined, it further declared—"*That no person or persons* ought or can, consistently with the rules of ancient Masonry, use or exercise the powers or the prerogatives of an ancient Grand Master, or Grand Lodge, make Masons, appoint superior or Grand Officers, receive dues, or do any thing which belongs to the powers or prerogatives of a Grand Lodge, *within any part of the Commonwealth of Massachusetts, the rightful and appropriate limits, to which the authority of this Grand Lodge* FOREVER *hereafter extends.*"*

This clear and manly declaration of its independence, and of the position it had deliberately determined henceforth to occupy, settled the policy of the Grand Lodge of Massachusetts forever; and it also settled, firmly and irrevocably, the future Masonic policy of the whole country. By the result of the revolutionary struggle, the political relations of the colonies were changed; the ties which bound them in subordination to the mother country were severed; the national independence had been secured; and the time had fully come when it was the duty of the Masonic Fraternity, to manifest their patriotism and respect for the new government, by severing at once and forever their dependent relations on foreign authority, and by asserting, what the sword and the blood of their countrymen had achieved for them, an exclusive and absolute right, as against all foreign powers, to the possession of the new Republic as an independent American Masonic Jurisdiction. This call upon the patriotism of the Brethren of that day was promptly answered by the Grand Lodge of Massachusetts, as the elder member of the family. The other States soon followed; the old foreign Provincial Grand Warrants were cancelled; and the Grand Lodges of the Union, from Massachusetts to Georgia, stood erect in their manhood.*

The policy thus settled, is the present Masonic policy of the country. Under it the Grand Lodges of the Union conjointly claim an entire and absolute Masonic jurisdiction over the whole of the United States and their territories, as against all foreign interference. And in this policy the Grand Lodges of Europe, with a single exception, have unanimously concurred.† The exception is the Grand Lodge of Hamburg. That body, claiming a world-wide jurisdiction, with an utter disregard of the rights of others, has recently issued Charters for the holding of two Lodges in the city of New York, to work in the German language. Aside from its want of comity, the act is wholly unjustifiable. It is not only a violation of the Masonic policy of this country, and an outrage on the jurisdictional rights of a sister Grand Lodge, but it is a *moral wrong.* It was not only encouraging rebellion and sowing the seeds of discord in an already distracted jurisdiction, but it was misleading honest though uninformed Brethren, by encouraging them to believe that their work, done under the authority of a regular Grand Lodge, would be recognized as such, at least beyond the immediate jurisdiction of the body whose rights had been disregarded and trampled under foot. Or, in other words, that Masons made under the charters from the Grand Lodge of Hamburg, were regularly made, and would be recognized as such every where beyond the limits of the State of New York. In this belief the Brethren of Pythagoras Lodge threw up their American Charter and took out one from the foreign body. Under this they have acted in good faith, and, as we believe, honest intentions, until a very recent period, when, being better informed, many of the most intelligent of them have returned to their allegiance to the Grand Lodge of New York. These Brethren were deceived, partly perhaps from the want of proper information in respect to the Masonic practice of the country, but mainly and principally by the act of the Grand Lodge of Hamburg itself. They had confidence in the integrity and superior wisdom of the Grand Lodge of their "fatherland." That body, with a full knowledge of the consequences of its act, deceived them; and not only deceived them, but made them the instrumentality of deceiving others, by passing their friends through the forms of Masonry, without the ability to place them in a position where they could enjoy either its benefits or privileges. And this must always be the consequence of foreign interference with the jurisdictional rights of any Grand Lodge in this country. The policy of the country in this respect was firmly, unchangeably, and irrevocably settled, by the act of the Grand Lodge of Massachusetts in 1783. That act is the present law of Masonry throughout the United States, as against all foreign Masonic powers.

---

*It is honorable to this good old Grand Lodge that it was thus the first in the U. States to declare its independence and define its jurisdiction.

*We are not forgetful that certain parties in New York are contending for the old Provincial Warrant, as the authority under which the Grand Lodge of that State still exists! But the absurdity of the thing is its sufficient refutation.

†Most of the Masonic periodicals and some of the Grand Lodges of this country, have fallen into an error in charging the Grand Orient with having established a Lodge in Virginia in 1850. That was the unauthorized act of an individual, who had mistaken his powers. It was promptly repudiated by the Grand Orient, and abandoned by the individual when informed of his mistake.

The term "United States," as used in the Massachusetts resolution, is to be interpreted as including the territories. And these are therefore as much foreclosed against foreign Grand Lodges, as the States themselves. They constitute a part of the United States, over which there must always exist an American Masonic jurisdiction, so long as there shall continue to be any Masonic government in the country. The jurisdiction of a Grand Lodge is restricted to the territorial limits of the State in which it is located, only so far as regards those other States in which Grand Lodges have been lawfully organized and hold a legal supremacy. The Massachusetts resolution clearly and truthfully defines the exact jurisdiction of every Grand Lodge in this country, when it declares it as extending over the State in which it is located, and over "*any of the U. States where no other Grand Lodge is erected.*" But perhaps we shall set this point more clearly before the reader, if we say, that those States and territories within which no Grand Lodge lawfully exists, are a common field, free to any and every Grand Lodge in *this* country, that may see fit to occupy it. But whenever the legal number of Lodges shall have been established, and a Grand Lodge constitutionally organized, such State or territory, as the case may be, becomes Masonically occupied, and every other Grand Lodge is precluded from exercising further jurisdiction over it.

The foregoing answers the first branch of the inquiry of our correspondent, except that, as we shall directly have occasion in a more convenient connection to mention, the jurisdiction of the American Grand Lodges is not exclusively confined to the United States and their territories.

The rule that governs the establishment of Lodges, beyond the immediate or local jurisdiction of the Grand Lodge exercising the authority, is not so clearly settled, or at least is not so strictly followed in practice, among our European Brethren, as it is in the United States; though there has been a very great improvement in this respect since the beginning of the present century.

The relation which the three Grand Lodges of Great Britain sustain to each other is analogous to that which exists between the Grand Lodges of this country. Each has its local jurisdiction, namely, that part of the United Kingdom in which it is located and holds its annual and other communications; while they unitedly possess and exercise a common jurisdiction over the colonies or dependencies of the Crown. The local jurisdiction consists of England and Wales, under the Grand Lodge of England; and of Scotland and Ireland, under their respective Grand Lodges. They are as independent of each other as are the Grand Lodges in this country, and we believe entertain the same respect for the jurisdictional rights of each other,—at least we are not aware of any recent cause of complaint in this particular. Besides this local jurisdiction, they have, as already intimated, a common jurisdiction over the Colonies or foreign possessions of the Kingdom. Hence it is that we find in Nova Scotia, for instance, a Provincial Grand Master under the English authority, and another deriving his powers from the Grand Lodge of Scotland,* together with subordinate Lodges working under the *three* authorities of England, Ireland and Scotland. The reader will thus readily perceive, that, with the exception of the appointing of Provincial Grand Masters, the analogy, so far as the question of jurisdiction is concerned, between the practical working of the Grand Lodges of Great Britain and those of the United States, is complete. The rights of each party are understood and respected by the others.

On the Continent, however, a different and less propitious state of things exists. Lines of jurisdiction are hardly known, or if known, are very little respected. By most of the Grand Lodges there, the whole world is claimed as a common field, open to whoever may think proper to improve it, regardless of any rights acquired by pre-occupancy, or of local regulations to the contrary. We have not space to consider the reasons or the facts on which our Continental Brethren rest their claim, further than to remark, that less than a century-and-a-half ago it would have been universally admitted as valid; and the time has hardly yet arrived when it is not entirely good as respects the whole continent of Europe, exclusive perhaps of France, the Grand Orient of which has recently defined and restricted its own jurisdiction.† We accordingly find Lodges holding of the Grand Lodge of England in Frankfort and in Switzerland; Irish Lodges in Spain and Portugal; French in Belgium, Germany, and Switzerland; while the Lodges of Hanover, Saxony, Prussia, Germany, &c. are so intermixed that it would be difficult for a foreign Brother, travelling in the neighborhood of the Rhine, to say, without inquiry, under what authority he was sitting, should he visit a Lodge at any of the principal cities in his way.

---

*Now happily united in the person of our respected R. W. Br. Hon. Alexander Keith, of Halifax.

†The restriction is embodied in a new article of its revised Constitutions, in which the jurisdiction of the Body is declared to extend over all of France and its dependencies, and to those countries wherein no Grand Lodge exists.

Such is and always has been the continental practice. And, though it may afford some apology for an inadvertence in establishing a Lodge where this practice is not recognized, it furnishes no authority or apology for deliberately over-riding, as in the case of the Grand Lodge of Hamburg, the known laws of a foreign and independent jurisdiction. That circumstances may have prevented, or inclination deterred, the Continental G. Lodges from keeping pace with the progress of Masonic government in other countries, may be their misfortune, or otherwise, as they shall please to regard it. But the fact that they have not so progressed, or conformed to the usages which the increased numerical condition and geographical extent of the Order have demanded, cannot be made available to prejudice the interests and distract the harmony of the Craft in other and not less important parts of the Masonic world. It was a great mistake of the Grand Lodge of Hamburg in chartering Lodges in the city of New York,—a mistake which it has not yet seen fit to rectify, but which has effectually cut it off from the fraternal courtesies of the Masonry of this country.

There is one other point touching the rights of Grand Lodges in foreign countries, to which it may be proper briefly to refer before dismissing the subject. It is this—Every Grand Lodge in the world possesses an equal and common right with every other Grand Lodge, to establish Lodges in every kingdom or country and its dependencies, wherein there is no Grand Lodge at the time existing. This is a universal principle, and is everywhere recognized as valid. It is on this principle that the Grand Lodge of England has established Lodges in China; the Grand Lodge of Ireland in Portugal; and Massachusetts in Chili, South America. But so soon and whenever a Grand Lodge is formed in any such country, the jurisdiction or right to authorize the establishment of subordinate Lodges within its geographical limits, including its territories, ceases.

We have thus endeavored to answer the inquiry of our correspondent as fully as our space will allow, and yet as briefly as seemed to be consistent with the nature of the subject. There are some important questions and interesting historical data connected with the inquiry, which it might be profitable to consider, but they must be deferred to some more convenient occasion.

IMPOSTORS AND PEDDLERS.

It is almost a matter of course, that in an association so extensive as the Masonic, counting among its members men of every nation and language, there should be found those who, disregarding its principles and teachings, are a dishonor to its name and character. It would be strange indeed if the fact were otherwise. No large human institution is free from unworthy members. It is an evil against which the wisdom of man has not yet been able to devise a sufficient remedy. All that can be done is to guard against it, and when detected, to expose and disfellowship it. This is always a disagreeable task, but it is a duty which we, as a moral Fraternity, owe alike to ourselves and to the community. Especially is it a duty at the present time, when the young men of the country, relying on the truthfulness of our professions and the purity of our principles, are pressing forward into our Lodges in numbers unprecedented in the history of the Institution. We owe it to them that we do not require them to associate with, and recognize as Brethren, men whose moral example is corrupting in its influences and whose characters unfit them for the intimate relations of the Lodge room,—men with whom the pure in heart cannot associate, either with safety or honor. That we have such men among us it is dishonest to deny, and in vain to attempt to conceal. It will be more than fortunate,—it will be a cause of special thankfulness to Him who has so signally preserved and prospered our Institution through its many trials and dangers, if in the head-long policy we are pursuing, the number does not increase.

But the particular object we had in view in writing this article was to comply with the request of our South American correspondent, and put our Brethren in the United States on their guard against an unworthy member, who is supposed to be somewhere in this country, and passing by the name of B. L. Roberts. Our correspondent, under date Valparaiso, April 10th, says—"This man a short time since imposed himself upon the Craft here, as well as upon the mercantile community, and opening a place of business, assumed to be a purchaser of silver and copper ores for shipment to France, acting as the agent of a large house in that country. He drew drafts upon the pretended house and procured discounts; but *one* steamer before his drafts returned dishonored, he disappeared, as it is supposed for the United States, taking with him a woman thought to be his wife. His place of birth is unknown, but he is supposed to be a Frenchman. He is about five feet ten inches in height, 35 or 38 years of age, dark brown hair, partially bald, black and bushy beard, stout built and a good liver, and speaks with great coolness and deliberation. He formerly resided in Brazils, where he is said to have figured largely as a swordsman. He claims to be a Knight of the Red Cross and has a Masonic Certificate from the Grand Orient of France. He is, or pretends to be, thoroughly conversant on all matters appertaining to the French rite. He has a way of speaking upon the subject of Masonry peculiarly his own—not giving time for one to question or answer him. He is very zealous, and one would infer from his manner, that *truth* was in every word he utters."

Another correspondent, residing at St. Louis, Mo., sends us a copy of a Circular, the object of the author of which is, to obtain Masonic patronage for a work he has been writing, and calls "The Sacred History of Masonry and Odd Fellows;" in which he professes to give "documentary evidence, *never read or printed before*, from the writings of Solomon, St. John the Baptist, St. John the Evangelist, Pope Ganganelli, and Pope Pius ix!" to "persuade and convince clearly what Masonry is." This is sufficient to indicate the character of the work; and if any thing further be necessary to stamp its author as an errant *empiric*, the circular furnishes more than enough. If the man be not stark mad, his address "to the Masonic Brethren on the face of the earth," greatly belies him. One or the other is manifestly insane.

We have on other occasions remarked, and here repeat, that the Masonic community is rapidly becoming plethoric with vagrants, peddlers, and humbugs, of every name and description known among men. Every considerable village, town and city throughout the country, is literally over-run with them; and unless some means are adopted to check the evil, it will sink the character of our Institution lower, in the minds of intelligent and respectable men, than it has ever yet been ranked by its worst enemies. Our Brethren in Massachusetts, where the evil is but just beginning to show itself, can have no just conception of its magnitude and enormity in some parts of the country. It is converting our fair inheritance into an arena for hawkers, peddlers, and vagrant beggars. And it is time the thing was put a stop to,—it is full time that every Lodge and every member of a Lodge who feels any interest in preserving the character of the Institution from degradation and shame, should set his face firmly against it. It is disgraceful that Masonry should be peddled about the country like tin-ware and wooden nutmegs. Think of it as our Brethren may, such a course is directly calculated to sink the reputation of the Institution in the public opinion, and to bring it into contempt among sensible men. Besides, it is exposing the young and uninformed members of the Order to the imposition of unprincipled "traders in Masonry," whose wares are frequently as worthless and deceptive as their own characters.

GRAND LODGE OF VERMONT.

The annual communication of this Grand Lodge was held at Burlington, on the 10th Jan. last. There appears to have been a very large attendance of members and representatives, and the proceedings were marked by good feeling and good sense,—two very important requisites in all legislation, but particularly in that of Freemasonry. The opening address of the Grand Master was given in our last and doubtless commended itself to our readers.

The report of the committee on correspondence furnishes a fair abstract of the proceedings of other Grand Lodges, and is generally free from controversial points. The committee congratulate their Grand Lodge that Vermont is as free from the "annoyance" of "travelling mendicants" as "any other State in the Union." And, the fact being so, it is really a cause for congratulation. But at the present rate of increase, the presumption is that the committee may be under the necessity of telling a different story in their next annual report, unless our Lodges, and Brethren, individually, are more cautious how and on what evidence they bestow their charities.

The Deputy for the 4th District complains that a Lodge in the State of New York has recently initiated two persons whose residence is in Vermont. This was in violation of the rule lately adopted by the Grand Lodge of New York for the government of its Lodges, and will probably be looked to by that body on the proper representation being made.

On the initiation of Catholics, the Grand Lodge adopted a resolution, declaring, "That the Grand Lodge of Vermont will grant no Dispensations to any man or Mason, for the benefit of any human confessor or confessional; and when any candidate for the honor of Masonry, shall express the least doubt as to his duty at the confessional, the Lodge to whom such candidate shall make application, ought not to have the least doubt in excluding him." The intention of the resolution is doubtlessly right,—the wording of it is not very clear. A literal construction might render it somewhat difficult for a Lodge to say what duty is required of it, on a presentation of a petition such as it contemplates. Laws should be framed and worded so as not to be liable to misconstruction or evasion.

The Deputy Grand Master announced the death of Dr. Daniel Huntington, of Rochester, in the following words:—

> "Dr. Huntington, was a worthy and well beloved Brother of Rural Lodge, No. 20. His remains were consigned to the grave on the 13th day of September last, with Masonic honors. Br. Huntington, was an old man, and went down to the grave like a shock of corn fully ripe. He was a firm friend of our time-honored Institution, and during all the time that the fire of Antimasonic persecution raged throughout the country, our deceased Brother Huntington, was assailed on every side, by bribes and by threats, yet he never wavered as to the path of duty. He boldly asserted his attachment to the Institution, and assured his patients he would rather part with their patronage, than sacrifice his honor.
>
> "Br. Huntington, 'was a good man and true,' and we hope to meet him in the Upper Temple, where the wicked cease from troubling, and the weary are at rest."

We notice nothing further in the proceedings of general interest, except the gratifying indications they afford of the increasing prosperity of the Order in the State.

FESTIVAL AT BRIDGEPORT, CON.

St. John's Day was celebrated at Bridgeport, Con., on Monday, the 25th June, by St. John's Lodge, No. 3. The leading feature in the ceremonies was the Dedication of the new Masonic Hall, by the Grand Lodge of the State. The Hall, we understand, has been erected the present season, and is fitted up in the best and most elegant manner by St. John's Lodge. A correspondent in speaking of it, says, "We think we have as fine a hall, if not the *best* there is in the United States." The hall will probably be, also, occupied by the new Encampment recently formed at that place.

The public exercises of the day consisted of a procession and an address by Br. Rev. Dr. Mead, of Norwalk. The reputation of the speaker gives assurance that the address was an able one.

In the evening, the members of the Lodge gave a Ball at the Sterling House, to their ladies and friends. It was doubtless well attended. The members of the Order appeared in their regalia. We hope to be able in our next to notice the ceremonies of the day more in detail.

THE ORDER IN MAINE.

The new Halls recently fitted up for the use of the several Masonic Bodies at Portland, are said to be among the most commodious and beautiful in the country. There are three of them, the largest being 36 by 48 feet, the second 25 by 42, and the third 25 by 25—with the necessary ante-rooms and armory for the Encampment. The whole expence of the fitting up and furnishing is stated at about $3000. The halls were dedicated by the Grand Lodge on the 3d of May, the M. W. Robert P. Dunlap,[*] acting as Grand Master.

The Grand Lodge of the State held its annual communication at Portland, on the same day,—M. W. Timothy Chase, G. M. presiding. The Masonic Journal says, "The session was characterized throughont with great unanimity of feeling, and a steady desire to dispose of its business with all possible dispatch. So pleasantly did everything pass off that it was apparent that each member felt that it was good to be there."

The business transacted was the passage of a resolution to the effect that a candidate shall receive but one degree at any meeting of the Lodge, "except in case of absolute emergency." The restriction amounts to nothing,—"absolute emergency" means the convenience of the Lodge,—often not so much. The ancient and true rule is, *one degree a month*, without reference to "emergencies."

The M. W. Brother Chase having declined a re-election, the venerable Brother *John Miller*, Esq. was elected to fill the vacant place. We are told that the choice is an excellent one, and a compliment most worthily bestowed. Brother Miller is in the *seventyfourth* year of his age, *fiftytwo* of which he has been an intelligent

---

[*] We are pleased to notice that the Brethren at Biddeford have paid Brother Dunlap a deserved compliment by giving to their Lodge the name of "Dunlap Lodge."

and *working* Mason. Such men are an honor to the Craft, whatever their social position may be.

The Grand Chapter of the State also held its annual meeting at the same place on the 3d May. M. E. Abner B. Thompson of Brunswick, was re-elected G. H. Priest. Charters were granted for King Hiram Chapter at Lewiston, the members of which have fitted up a neat and convenient hall for their accommodation in the De Witt House; and also for Eastern Star Chapter at Eastport.

The Grand Encampment likewise held its annual session at the same time and place. Sir J. C. Stevens, Freeman Bradford, John Williams and Timothy Chase were elected to compose the coucil.

A Grand Council of R. and S. Masters for the State, was formed on the same day. It will hold its meetings at Portland. These degrees are thus taking their proper place in the order of government.

BALLOTING FOR CANDIDATES.

Kalamazoo, Mich., June 25, 1855.

Charles W. Moore, Esq.

Dear Sir and Br.:—I occasionally notice articles in your Magazine discussing the rights of members of blue Lodges to cast black balls under certain and peculiar circumstances. There are and will be, so long as the human disposition preserves its present character, some members in every Lodge, who so far forget the first principles of our Order, as to permit personal piques and difficulties to influence their actions when casting a ball. Deplorable as this may be, yet I see no remedy for the evil; nor do I yet understand how a Brother persisting in this course, can be disciplined for such action, provided he does it silently, always keeping his own counsel.

It is my opinion, and I think that yourself and Brothers more experienced than I am, will support me in the position, that the efficacy of the ballot would be much strengthened if *one* ballot was *final* for all the degrees. Nothing is more fruitful of discord and difficulty with us, than the custom which I am sorry to say prevails to a considerable extent, of black balling candidates, for the second and third degrees, and that by Brethren who were present at the regular meeting when they were elected. This certainly is unjust to the candidate and productive of hard feeling among his friends in the Lodge. In our Chapter, *one* ballot suffices for all the Degrees, and it is rarely that ever any difficulty grows out of the election of members: would not the adoption of this course in the Blue Lodges be very beneficial in its results? Then, if any person elected to the Degrees, proved unworthy, or unmindful of his obligations, deal with him as with a Master Mason, under similar circumstances. This course would make members more attentive to the regular meetings, and while it would not affect the power of the Lodge to deal with unworthy E. A. or F. C., it would prevent much trouble growing out of after ballots: One question and I close.

A Ballot having been declared not clear, by the W. M., has he the power to declare it clear upon the person casting the black ball withdrawing it in open Lodge *at the same communication*?

Very truly yours,

W. C. Ransom.

Remarks.—The course suggested by our correspondent in balloting for *all* the degrees given in the Lodge, at one and the same time, is the practice in this Commonwealth. We think it the proper practice, as it certainly is the oldest we have in this country. But having frequently given our views on the subject through the pages of this Magazine, we need not enlarge upon the matter here, further than to say, that whenever we depart from the old practices, we are very certain, sooner or later, to find ourselves in difficulty.

The question of our correspondent we answer affirmatively. We should regard it as we should any other *error*. We might perhaps adopt the ordinary legislative practice, and ask the vote of the Lodge on granting leave to the member to change his vote.

THE ESSENES.—NO. VII.

BY R. W. JOHN H. SHEPPARD.

The Discipline of the Secret. The origin of this mystery will be found by any one, who has leisure and a labor-loving habit of research, in the writings of the early Christians. It has cost the writer much time and reading to collect his authorities, and he hopes the dryness of the details will not be wearisome to the reader.

"Disciplina Arcani—hoc est occultatio sententiarun et rituum quorundem ! ! The discipline of the secret is the concealment of certain tenets and ceremonies; Clemen. Alex. Stromata, b. 1. p. 275. Also, see Origen, b. 1, c. 27, and b. 3, p. 143. Also, Bingham's Antiq. Chur., b. 10, c. 5, § 3. A reference to this subject occurs at least *fifty times* in the writings of Chrysostom, and frequently in those of St. Augustine.

The early Christians to avoid persecution were obliged to use great precaution and hold meetings of the *faithful* in *private places* under *concealment of darkness.* They were obliged to assemble in the night. Because false Brethren might unawares be introduced, coming in privily to spy out their liberty, that they might bring them into bondage by an arrest from the magistrate, the *faithful* guarded against their intrusion. They conversed together *figuratively* and by the use of *symbols*, as cowens and eaves-droppers might be near; thus "there actually existed a class or order of men, among the early Christians, who were initiated into certain mysteries, which they were bound by solemn promise not to disclose, nor even converse about, but with such as had received them under the same sanction." They were called Brethren, Stewards of the Mysteries, Superintendents, Devotees of the Secret, and Architects. Eusebius, Ecc. His., lib. 3, 23. Justin Martyr, p. 51. Bingham's Church Hist., b. 1, 2, and 11. Tertullian—Ambrose and the Secret Discipline by Theodore Temple.

St. Dionysius, the Areopagite, is said to have been the first Bishop of Athens, after he was converted by St. Paul, Acts xvii. 34, and to have suffered martyrdom about A. D. 95, but the works attributed to him were probably written in the 5th century. I do not refer to them, as of much importance, other than to show that at the time of their publication, the *Secret Association* obtained no little celebrity. The frequent allusions to it in various books of the Ecclesiasticæ and Hierarchiæ are highly interesting. In a note in the 5th Chap. of the Hierarchy, Dionysius distinguished the *Tradition of the Sacrament* into three grades, purification, initiation and accomplishment; and mentions the ceremony also, bringing to sight. The learned Casaubon styles him "Scriptor sane antiquissimus et elegantissimus;" Truly a most ancient and elegant writer. In Exercit. 16th, 565. Dr. Mosheim calls him a man of almost apostolic weight and authority; vol. 1, 89.

The peculiar meaning of the word Sacrament, as we trace its derivation, throws some light on this subject. Its origin was an oath. It was transferred from the military discipline of the Roman armies to a soldier of the cross. The substance of the oath of the Roman conscript was to obey his commander and not desert the standards; among a number of conscripts one repeated the words and the rest swore after him passing along, and saying *idem in me*, I take the same. Without this oath no one could justly fight the enemy; and it first became general in the second Punic war. It was a soldier's obligation to fealty and from its sacredness was regarded as such in the Eucharist, which Herodian, lib. 8, said was synonomous with mystery. And Dr. Mosheim also remarks, vol. 1, 67. "Certain military forms were borrowed, to express the new and solemn engagements, by which Christians attached themselves to Christ as their leader and their chief." Since which we have retained this word in the Protestant Church for the two Sacraments, Baptism and the Lord's Supper. See Adam's Antiq., p. 302. Livy 73. Archbishop Whately, Errors of Romanism; and also Herodian.

The earliest writer on ecclesiastical history after the Apostles was Clemens, Bishop of Rome, a fellow laborer with Peter and Paul. He wrote several books, and among them is a work called the Apostolic Constitutions, which Dr. Mosheim, vol. 1, p. 40, utterly denies, however; he says it was "the work of some austere and melancholy author." There is no doubt it was written, whoever was its father, within the two first centuries, and where statements are found in it explaining customs and events, which are corroborated by other sound authorities, it is so far worthy of credence. He describes the early Church and says "These regulations must on no account be communicated to all sorts of persons; *because of the mysteries contained* in them." Lib. 8, cap. xi. He speaks of the deacon's duty to keep the doors, that none *uninitiated* should enter at the oblation. Ostiarii, or door keepers, kept guard. They were to give notice of the times of prayer, and church assemblies, and also *private* signals in seasons of persecution to ward off danger: Catechumens withdrew from the altar; the *Πιστοι*, Fideles (the faithful,) a higher order alone remained with the minister. The *mysteries* were only open to the Fideles and there were no spectators allowed at the Communion. Clement. Bingham's Ecc. His., vol. ii., p. 36.

The next writer of eminence was Tertullian. He died about A. D. 216. Dr. Mosheim, vol. i., p. 77, gives him the character of a learned and great man. He says in his Apology that "None are admitted to religious mysteries *without an oath of secrecy*. We appeal to your Thracian and Eleusinian mysteries and we are specially bound to this caution, because if we prove faithless, we should not only provoke heaven, but draw upon our heads the utmost rigor of human displeasure. And should strangers betray us? They knew nothing, but by report and hearsay; *far hence ye profane*, is the prohibition from all holy mysteries." These Eleusinian mysteries, by some writers highly spoken of, and by others bitterly reviled, may be judged of a little better from a passage I lately came across; Plato in his Phædrus speaking of them says, "At the same time being *initiated* into their mysteries which it is lawful to call the most blessed of all mysteries." I cannot find the time of Tertullian's death. In Roses' Biog. Dict. he is mentioned as having lived to a very advanced age. He was born at Carthage, and educated at Rome, and in A. D. 190 was an advocate there; he was an excellent Greek and Latin scholar. His Latin is said to have been a model of Latin Theology; and he wrote many works and is considered as the most ancient of the Fathers extant. Dating back from the time of his death and reflecting on his great age, it is probable, and indeed certain, that he must have seen and conversed with some of those aged Christians who had been with the Apostles, and perhaps St. John, who lived nearly 100 years. On this account his testimony of the mysteries of the primæval Church is very strong and makes a link in that chain of connexion which I shall endeavor to trace from the Apostles down to more than three hundred years.

Cotemporary with Clemens, Bishop of Rome, was Titus Flavius Clemens, Bishop of Alexandria, an Athenian, born about 191 A. D. I cannot find at what time he died, but the first account of him was at Alexandria, when Origen was attending as a hearer at his catechetical school. He was a man of great learning, force of genius, perspicuity of style and industry. Dr. Mosheim acknowledges him to have been the most "illustrious writer," of the second century, vol. 1, p. 61. From his Stromata, (Anglice Miscellanies,) which have come down to us whole, the quotation was made giving the definition of the Discipline of the Secret. In the Stromata he says, "he cannot explain because by the old proverb '*he should put a sword into the hands of a child.*'" And it is a singular fact—and here let me guard the reader against the indomitable prejudices, and in some cases, almost judicial blindness, of the erudite historian of the Church—that early in his History—part ii., chapter iii., section 8, Mosheim states, that "the ancient Christians are supposed by many to have had a *secret doctrine*," and then proceeds in various passages to deny every thing of the kind; and in no instance has the Doctor the candor to quote what the Fathers did say, Tertullian, Clemens, Origen and others to the contrary, though as plain as noon-day. He had a right to be sure to his own opinions, but even if the cud of demonstration were too hard for such theological teeth as his, he aught to have presented the readers with the facts of the case, and not so many abstract opinions which make his Church history, although very learned, yet sometimes

> "Duller than the fat weed,
> That rots itself at ease on Lethe's wharf."

Clement of Alexandria frequently compares the SECRET DISCIPLINE with the Heathen mysteries in their interior and recondite wisdom, Strom., lib. v. The learned Pagi, in quoting this passage to Jamlicus de tita Pythagoræ, lib. 2. "cum externis, et ut dicam, profanis si quandoque usus fuerit congregandum esse, nequaquam sua sacramenta enunciabant, sed per symbola et arcanas *tesseras* obscure et latenter sibi mutuo sensu mentis, velut ænigmatibus significabant." Whenever it was their custom to assemble with strangers, or I would say, the Heathen, they never revealed their sacraments, except by symbols and secret tokens or tesseræ, and signified them to each other with a mutual understanding by latent and obscure ænigmas. Crit. His. Chro. in An. Ecc., 1705 fol.

Born in the second century (A. D. 184 or 185) but, in his illustrious works belonging to the third, was Origen, whose learning, labors and influence in religion and literature were without a rival in the ancient Church. To him we owe the introduction of philosophy and of an acquaintance with Greek and Roman literature, at the time in the schools of theology. He was accused of Platonism by the envious and the ignorant and is to this day contemptuously spoken of by some Divines, whose souls are too narrow to comprehend the vast horizon of a mind like Origen's. Dr. Mosheim, p. 88, observes "Yet such as he was, his virtues and his labors deserve the admiration of all ages; and his name will be transmitted with honor through the annals of time, as long as learning and genius shall be esteemed among men." To this elegant encomium, some strait-laced commentator of Mosheim adds a note with his doubts, Credat Judœus, Apella, as though he feared the Doctor was admitting the Minotaur, the dreadful Man-bull of Crete, into the sacred enclosures of Christianity.

The fact is, Origen believed in the pre-existence of souls and their fall from mortal bodies; also, in the final restoration of all intelligent beings to order and happiness. These views are certainly beyond or above nature and therefore supernatural. They give no encouragement to the sinner, and when held as mere opinions in a truly Christian heart, renewed and sanctified, they may be regarded as speculative questions. But the world is severe and uncharitable to those who do not hold up to every part and parcel, jot and tittle of their orthodoxy. We have in our own city a follower of Origen, who has published an elaborate work on the pre-existent state; it is ingeniously written, as the only escape from the harsh and exclusive doctrines of the "FIVE POINTS" in which the learned author was educated; and if it were not for the influence of friends, who stand ready to present the ægis of their sect, to petrify any one who dares to attack his doctrines, the reverend Divine would have long since been torn to pieces by some of his old associates in the ministry. But to return from this digression.

Origen in reply to the cavils of Celsus, that there was among Christians a *secret doctrine*, *Κρυφιον δογμα*, says; "Inasmuch, as the essential and important doctrines and principles of Christianity were openly taught, it was foolish to object that there are other things which were recondite; for this is common to Christian discipline with that of these philosophers where some things are *exterior* and some *interior*, for it is enough that he says it was so with some of the disciples of Pythagoras." Contra Celsum, lib. 1, § 7. Thus it is clear that this illustrious Father, the luminary of the age in which he lived, was a member of this Fraternity—the Discipline of the Secret. He died at Tyre in the 70th year of his age.

MASONRY IN AUSTRALIA.*

From this distant part of the world, an incipient empire, the southern cradle of civil and religious liberty, and another depository of the arts and sciences, the benign principles of our Order, founded on Immortal Truth, and as enduring as the heavens, are steadily taking root, and producing social results of the highest interest to every faithful Brother. It is another incentive to the intelligent Mason to perfect his knowledge of the Ancient Art; as he knows not where his lot may be cast among men, or the claims of duty upon him to rear the Masonic structure in distant lands, and to add another link to universal brotherhood.

Amongst the thousands who have sought the Southern Eldorado, for the realization of their highest hopes, the Brethren of the mystic tie have formed a fair proportion, and in due season have enlightened their Australian Brethren, by imparting a correct knowledge of our ceremonies and lectures, illustrating our principles and inculcating a love for our several observances. Indeed, so complete is the illusion, that in one Lodge where a P. Prov. G. J. W. for Cheshire presides, and in another, where a member of the Board of General Purposes has just resigned the Master's gavel, each surrounded by well-known faces, one could imagine we were in Manchester or London, instead of 16,000 miles distant.

Freemasonry in Melbourne has been eminently prosperous, as well as in the colony generally. On the first discovery of gold, there was scarcely sufficient Brethren to open a Lodge, and the Master had often to send for Brethren to obtain the proper number. Now two Lodges alone number 370 members, and one, the Australian Kilwinning, No. 337 (Scotch Constitution), has twentyfive candidates (their number is not limited, as under the English Constitution) to be proposed at its next meeting. During the past year Br. Levick has presided over the Australia Felix, No. 697 (English Constitution), with his accustomed ability, established and conducted a Lodge of Instruction, and largely increased the number of members of his Lodge. Br. J. J. Moody has revived the dormant Lodge of Australasia, established its working, imparted the ceremony and lectures, installed Br. M. Hall as Master, according to correct usage, acted as W. M., in the unavoidable absence of the W. M., and is now duly installed as his successor. Br. Moody arranged the programme of procession, and the entire proceedings connected therewith, on the occasion of laying the foundation stone of the Melbourne Gas Works with Masonic honors. The Mayor of the city (for the third time), Br. John Thomas Smith, is again appointed W. M. of the Lodge of Hermon, No. 349 (Irish Constitution), and Brs. J. F. Crauford, Isaac Hind, and John Furnival, all English Masons, respectively fill the chairs of the Australian Kilwinning, No. 337 (Scotch Constitution), St. Kilda Lodge, No. 917, and Hobson's Bay Lodge—both the latter under the English Constitution.

A correspondence, involving an important Masonic principle, took place during the past year. The Chancellor of the Melbourne University, the Acting Chief Justice, Judge Barry, solicited the Masonic Lodges to attend a procession for the laying of the foundation stone of the University. But as prayer was not to be offered up on the occasion, or the Masons either to lay the foundation-stone, or after its being so laid by a civilian, to adjust it with the usual Masonic observances, they declined to attend, to the general satisfaction of the Craft.

There are Lodges of Instruction, and Lodges under Dispensation from the P. G. M. of New South Wales, at the several diggings, namely, Balaarat, Castlemaine, Sandhurst, and Beechworth, respectively, about seventy, eighty, one hundred and twenty, and two hundred miles from Melbourne. There is also a Lodge at Geelong. The two English Lodges, early last year, petitioned the United Grand Lodge, first, to authorize all the Lodges under its Constitution to form a District Grand Lodge, and to elect a Deputy G. M., pending the G. M.'s appointment of a District G. M.; but no reply has yet been received, to the great injury of Freemasonry, and the just influence of the United Grand Lodge. Sydney is about six hundred miles distant from Melbourne; the posted communication is by mail steamers only, and the Prov. Grand Lodge of New South Wales has jurisdiction over Victoria—the first of Australian colonies in wealth, power, and influence, the head quarters of the General Commanding-in-Chief, and the seat of the future Supreme Government of the southern hemisphere. We have Brethren, qualified by rank, intelligence, and Masonic experience, to fill the highest office, and we deem the immediate compliance with this just request, of the greatest importance to Victorian Masonry.

---

*From the London Monthly Freemasons' Magazine.

FREEMASONRY IN HONG KONG, CHINA.*

The Zetland Lodge of Freemasons, instead of a banquet confined to the Brethren, gave a ball, which afforded the uninitiated, of both sexes, the privilege of participating in the celebration of the festival of St. John. The club rooms were handsomely fitted up for the occasion, and every provision in their power was made by the Masons for the gratification of their guests, the only want being the inevitable one of a disproportion of ladies. They were not the less thought of on that account; and after a splendid supper, the W. M., the Hon. W. T. Mercer, Esq., D. P. G. M., delivered an eloquent and effective speech, to the following effect:—Ladies—The Zetland Lodge greets you once more. On a previous occasion, I recollect having the distinguished privilege of addressing a few remarks to you, and of leading the cheers in your honor, when you graced our festival with your presence. The task again devolves upon me, and, as a duty, I do not shrink from it—though, I confess, I think it would come more appropriately from a matrimonial gentleman. I think more justice would be done to it by one of the eloquent husbands I see around me. The toast, somehow or other, is always committed to a bachelor—I think unwisely; for what can a poor bachelor have to say in honor of those whom he knows only at a respectful distance! How can he expatiate upon comforts to which he is a stranger? How can he duly estimate that happiness which he has only contemplated, as it were, through the bars of a closed portal? How can he describe, in fitting terms, the value of that domestic prize, which he may have often sought, but, alas! has never won? He has, however, one consolation—that the subjects of his theme are so universally appreciated, so highly honored, and so deeply loved, that no assistance from him is requisite to make known their virtues. Ladies, I have alluded to the time when formerly you honored our feast. I remember I then endeavored to reconcile you to Masonry, and I explained your exclusion from our Order, giving you two reasons for it—the one embodying a tribute to your charms, the other giving proof of our care and regard for you. These reasons, I think, must have been satisfactory, as married men must have since been permitted to join our ranks. For this concession, ladies, we thank you. But, ladies and gentlemen, there may be those present who still shake the doubtful head, and marvel at the seeming inconsistency of merry meetings like the present, with the seriousness and the gravity of our professed principles. Well—it is a poor heart that never rejoices. We all take occasional relaxation, and for my part, I care not if it be a little boisterous. I hold somewhat with *Gratiano*, in the play :—

---

*China Mail, Dec. 28.

> "With mirth and laughter let old wrinkles come,
> And let my liver rather heat with wine
> Than my heart cool with mortifying groans.
> Why should the man whose blood is warm within
> Sit like his grandsire cut in alabaster,
> Sleep when he wakes and creep into the jaundice
> By being peevish?"

I see nothing incongruous, nothing dissonant, between our principles and mirthful recreation ; nothing unpleasing or objectionable in what I see here to-night,—smiling faces, nimble feet, good cheer, and a kindly welcome from honest hearts. It is usual on St. John's night to give a banquet, to which we admit our Brethren ; but this some consider a selfish proceeding. If we give a ball, still we do not escape invidious remarks. I was asked the other day, "Of what use are you? To give balls? Well, that is something." Now, with all deference to the gentleman—he is somewhere here—whose jocular curiosity exceeded his politeness, I think we are of some use ; and I intend to grant myself a dispensation, enabling me to mention, that this very day, within the Lodge, we acted a useful part in recognizing the claims of the soldiers now fighting in the Crimea their country's battles. I mention this, not to vaunt our merits, but partly to vindicate our Order, and partly to forward a special object I have in view. You must all admit that we acted in this a useful part, and if by any one our motives therein should still be uncharitably questioned, I would say, as I can say truly, that there was not one on the ample roll of the Zetland Lodge who, while he may have grieved over the existence of human sorrow in any form or in any place, did not rejoice in the opportunity afforded him this evening of stretching forth a helping hand to the fatherless in their affliction, of alleviating the widow's anguish, of drying the orphan's tears, and of cheering the heart of the absent soldier with the gratifying reflection, the welcome knowledge, that those nearest and dearest to him are provided for ; that though deprived by stern duty for a time, or mayhap forever, of him, their natural protector, the wife and children that he loved well are duly cared for, through the active sympathy of his more fortunate fellow-men. And now, ladies and gentlemen, I come to my purpose in introducing such a subject. When the resolution was adopted by the Zetland Lodge to transmit a handsome donation to the Association in London, I entertained a hope, which I expressed to the Brethren, and shall repeat now,—a hope that our example would not be allowed to rest in singlehood, but would be supported, approved, and followed by those without our walls. If, then, upon this hint you think, and this liberal community contributes the assistance in a cause so good, I shall have less reason to reproach myself with having so long engaged your attention to night ; and you peradventure, will admit the conviction that some practical benefit, some worthy result, may flow from a Masonic hall. Gentlemen, in an undertaking of so generous a nature, I venture to promise you the cordial co-operation of the ladies, of those who have spread happiness around them to night, on every side ; who have illumined our festival with the rosy light of life and beauty, and, in anticipation of their ready assistance in the cause, I call upon you to dedicate this bumper to them, and to greet them with the accustomed honors.

CONTINENTAL FREEMASONRY.

BY BR. THE REV. J. G. WOOD, M. A., F. L. S., etc.

I HAVE had the pleasure of seeing performances of all three degrees in Paris, together with that of the Royal Arch, and have found much instruction in comparing them with the mode of working which is used at present in England. As I observed in my last paper on this subject, there is much that we may advantageously copy, while there is more that we should scrupulously avoid.

How can I tell the things which I saw there? I cannot describe them, as so doing would violate every principle of honor, although the greater part of the ceremonies might be put on paper without the slightest fear of disclosing any Masonic secret. Perhaps Brethren may understand me when I say that everything which we symbolize is there enacted in reality. I have often felt most thankful that I was an Englishman, but I never felt more inclined to do so than when witnessing the introduction of a French candidate into Freemasonry. The ordeal through which that persecuted individual went was trying in the extreme, while every sense was in its turn subjected to proof. By the way, the candidate whom I first saw initiated was an American, and the difficulty of the matter was much increased by his imperfect acquaintance with the French language. But, before I commence my description of proceedings within the Lodge, I will first tell our Brethren how we got there.

On the evening appointed, we made our way there, and stumbled into the gateway of No. 35, Rue Grenelle, St. Honore, with surprisingly few mistakes, and being stopped by the *concierge*, now in all the glory of blue and silver collar, were conducted by him into his private apartment, where we were instructed to robe. How the *concierge* and another T.C.F., whom curiosity had led there, were overwhelmed with awe and amazement at our full dress Prov. Grand Clothing. Here they held up their wandering hands, shrugged their eloquent shoulders, and evoked showers of guttural r r r r's, cannot be adequately described. Even their feminine relatives timidly peeped round the corner, and at last came boldly into the room, to have a good look at the wonderful *freres etrangers*, with their superb ornaments. Apron, collar, jewels, each elicited marks of approbation as they were withdrawn from their box ; but the crowning hit of all was achieved by the resplendent gauntlets, with their glittering circle, acacia branch, ear of wheat, and emblem in the centre. The spectators evidently thought that the white gloves were the termination of the toilet, so that when the gauntlets were superinduced, their politeness could restrain them no longer, and they broke out into an ebullition of rapid exclamations that amused us exceedingly. We could hear the burring of the r r's after we had mounted to the first floor and had been ushered into a square room, in which we were instructed to wait until we could be admitted into the Lodge-room itself.

Being left there to our own devices, we were slightly embarrassed as to our future proceedings, and waited in some perplexity. Presently a scarlet gentleman made his appearance, and a glance convinced us that he was a Brother Mason. We responded, and he asked if we had brought our Grand Lodge certificates. We gave these documents, with which he retired and vanished from our sight. A very long half hour elapsed without any further proceedings, and we became rather tired, and felt disposed to leave the house. But our invaluable certificates were in custody, and we could not leave them. However, patience worked its usual wonders, and the looked for relief came in the person of our former friend, who beckoned us to follow him to a door. Here two highly decorated Brethren took possession of us, and conducted us in grand style to the centre of the room. All the Brethren were standing, the Master included, and we were forced to remain in the centre of the room while we listened to an exceedingly complimentary address.

Le Venerable was charmed to be able to speak for that respectable Lodge over which he had the pleasure to preside. The Lodge was honored in welcoming *les freres visiteurs*, who had given themselves the trouble to gratify that assembly by their presence. The Ancient Order was a bond that united Brethren in every portion of the habitable globe, and he felt in his bosom that the English and French nations were Brethren, who were allied together not more by Freemasonry than by the national alliance of our armies. He felt honored to be able to welcome to his Lodge any visiting Brethren, and he therefore felt more honored when he had the pleasure of introducing into that assembly Brethren, English Brethren, Brethren so eminent, so distinguished, so acceptable. He called on the members of the Lodge to salute the English visiting Brethren with proper honor.

The ceremony performed, we acknowledged our gratitude at so kind a reception, and were advanced to the Master, who after shaking hands most cordially conducted us to seats at his right hand. Being thus placed, we bowed to the chair, to the Brethren on the right, and the Brethren on the left, after which we seated ourselves, and the Lodge followed our example.

The visiting Brethren having been thus introduced, the arrears of subscriptions were hunted up and paid, the passes relative to a certain profane, or candidate for initiation on that evening, were examined and approved, and finally, the candidate was summoned. Of the actual initiation I can say nothing, except that I felt very thankful that I was initiated in England and not in France. The candidate is very strictly examined, and here the office of Orator comes into play. The Orator is a Brother of much experience, who is supposed to make himself acquainted with the laws of Freemasonry, and to whom in consequence all difficult questions are referred. If, for example, an answer of the candidate is not satisfactory to the Master, the Orator is called upon for his opinion, which he always delivers in the form of a speech, sometimes of considerable length. He is also frequently requested to elucidate a troublesome point, or to perform similar services. It is a very useful office, and might with much benefit be restored to our own list. It has existed in many Lodges, and in the Secretary's book of one Lodge the office of Orator is still printed, although no officer has been appointed to it for many years. There are so many occasions on which it would be useful to have the power of instant reference to an accredited authority, without being forced to look through the Constitutions or the By-Laws, that most Masters of Lodges would feel themselves materially assisted by the presence of such an officer.

The candidate on this evening went through the ceremony with great coolness, but was sadly puzzled by the questions, the drift of which he did not always comprehend, and he therefore several times answered wide of the mark. At the request of the Master, my friend officiated as interpreter, and thereby set matters right again, to the infinite relief of officers and candidate. The ceremony lasted nearly double the time which is occupied in an English initiation, the length of time being partly considered by the difficulty of candidate and Master understanding each other, for the Master spoke no English, and the candidate spoke very imperfect French. In all important respects, the ceremony was identical with ours, only it was overlaid, as it were, with sundry additions and excrescences, some of which are rather distressing to the spectator. The room was very well filled, as the seats were occupied by nearly one hundred and fifty Brethren, the variety of whose costumes was extremely pleasing.

The arrangement of officers is that which was formerly adopted by our own Lodges, both the Wardens, or *surveillants* as they are called, taking their seats in the portion of the room occupied by the S. W. in the English Lodges. There are no Deacons, but their place is supplied by two Masters of Ceremonies, who are distinguished by a scarf round their left arms.

* * * * *

The Second Degree I have seen in two forms. If there is sufficient time, it is given in full, when it is a very pretty ceremony, introducing much graceful symbolism. In such a case, considerable alterations are made in the adornment of the room, with especial regard to those arts and sciences more particularly inculcated in this degree. The degree thus given is much fuller than the ceremony which is practiced in England, and occupies rather more than two hours. At all events, it did so when I saw it; but perhaps that might have been occasioned by the number of the candidates who were admitted into it. Seven were passed to the Second Degree that evening, which was dedicated expressly to that object. Many portions of the ceremony were exceedingly striking, and several very effective *tableaux* were presented. As in the former degree, the candidates were closely questioned, and some very curious answers resulted. Indeed, the responses of one individual were quite startling. This degree in its compressed form is short and rather uninteresting, as all the imagery is cut off, and only the bare facts given. I may here observe, that in each degree, the candidate is asked at its close whether he has any objection to repeat the O.B. This is never refused, and the last portion of the ceremony consists in the repetition of the O. B.

I have already mentioned that the usual time that must elapse between each degree is one year. If, however, the candidate has any particular wish to take the degree before the prescribed time, he addresses a form of petition to the Supreme Council, of which I give a copy.

* * * * *

A few days after witnessing these degrees, I learned that the Third Degree would be given under the auspices of the Grand Orient of Paris. I went there accordingly, and was admitted with the usual ceremonies. Of the room I cannot say too much in its praise. It is the most perfect room that can be conceived, and being built and decorated exclusively for the third degree, the effect may be imagined. Everything is appropriate. The room is a very large one, as may be judged from the fact that nearly two hundred Brethren assisted in the ceremony, exclusive of those who sat as spectators. The ceremony was magnificently performed, and I never witnessed anything more striking. It was a most perfect dramatic performance, and a tremendous effect was produced by a blow on an unseen gong, at the culminating point of the ceremony. There were only two detrimental circumstances. One was, that a woman had taken up a station just under the front, with a horrible hand-organ, very loud in tone, and terribly out of tune. There was a young child with her, about four years old, who turned the handle during several parts of the day, and at night was accommodated with a bed on the top of the organ. What will not habit do? When I left the house the mother was grinding away perseveringly, and the child was lying in its little bed fast asleep, in spite of the horrible sounds that were calculated to force a human being to die of them, let alone a cow.

The second drawback was that very unpleasant habit of spitting which is so general in France. People spit everywhere, even in their churches, where it is found necessary to affix placards, entreating the people not to spit on the floor, but where they do spit nevertheless. Even the priest at the altar spits. Moreover, a Frenchman performs this operation with so hearty a zeal, that it is impossible to close the ears to it, even if the eyes can be guarded. Truth compels me to say, that I lost a considerable portion of the Third Degree simply through annoyance at this habit, which at times—for it had periodical *fortes* and *pianos*, like an Eolian harp—nearly rendered it impossible to hear a word that was said. I several times felt as if it would be a relief to be opposed to a volley of musketry, or anything which would drown the sounds that floated before, behind, at the right, and at the left. My serenity of temper was quite discomposed, for I was always either suffering affliction by hearing my right-hand neighbor indulging noisily and voluminously, or waiting in agony until my left-hand neighbor was going to begin. Habit works wonders; and those who are unaccustomed to the practice may not feel disturbed by it. There is no need for us to cross the Atlantic in order to laugh at our American friends for this custom—two hours will take us from Dover to Calais.

I went once to a Chapter of Royal Arch Masons, but found that it was a different degree bearing the same name. It was rather a good ceremony, although partaking too much of the active nature of the First Degree.

If I could publish the things that I have seen in Continental Lodges, my paper would be much more worth the trouble of perusing than it is at present; but I have necessarily been forced to omit everything which took place within the doors of the Lodge. I hope, however, that at the forthcoming Exhibition in Paris, English Brethren will visit the Parisian Lodges. From conversations held with some of the Parisian Masons, I gather that they are making preparations for the reception of English Brethren. To such I give my advice to visit the Lodges, and to those who determine to do so I say, "Go, and be sure that a most cordial welcome awaits you."

GRAND LODGE OF CALIFORNIA.

We have been politely favored, in advance of its regular publication, with a copy of the annual address delivered before the Grand Lodge of California, at its recent session, by the M. W. Grand Master, William H. Howard, Esq. We do no injustice to others, nor more than simple justice to its talented author, when we say, that we regard this production as one of the ablest papers of the kind that has ever fallen into our hands. It is of great length; but there is not a paragraph in it that we could wish had been omitted; as there is not one in it which is not marked by good sense and practical usefulness. It would give us great pleasure to lay it entire before our readers, but this we cannot conveniently do. We propose, however, in the present and succeeding numbers, to extract such parts of it, as our space will admit:—

THE UNIFORMITY OF WORK.

Among the first, and perhaps the most important of my official acts, was the assembling of the committee on uniformity of work, appointed by my predecessor, under a resolution of the Grand Lodge, at its last Annual Communication. A majority of them having assembled at Sacramento on the 4th of July last, pursuant to previous notice, the Masonic Hall in that City was kindly furnished for their accommodation, and they organized and proceeded to business. After much discussion, and a free interchange of opinion, it was agreed to adopt the work as exemplified by our worthy Past Grand Lecturer, the Right Worshipful Brother Isaac Davis, with such alterations and amendments as should be approved by a majority of the members present. And in due course of time, at the end of a somewhat laborious session, the desired object was accomplished, and a system agreed upon, which is probably as free from error as any which could have been devised under all the circumstances. The mode of work adopted will doubtless be presented in due time for your consideration, and allow me to express the hope that its relative merits will be discussed in a becoming spirit of kindness and consideration, and that its imperfections, whatever they be, will be quietly remedied, without rashly condemning the whole on account of real or supposed defects in some of its parts.

The committee having selected the Ritual exhibited by Br. Davis, as a basis for the system which has been adopted, I appointed him as the best qualified and most appropriate person to teach it, and issued a Circular appropriate to the occasion, a copy of which is herewith transmitted. It affords me pleasure to be able to state to the Grand Lodge, that in accordance with the recommendation contained therein, a goodly number of worthy and intelligent Brethren have promptly come forward, and qualified themselves to dispense light and instruction to their respective Lodges and neighborhoods, after the manner of its requirements. And when we add to this number the members of the Committee themselves, who are presumed to have been zealous in their advocacy of a system which they had themselves revised and adopted, may I not congratulate this Grand Lodge, and the Fraternity at large, on its supposed wide dissemination, and the cheering prospect ahead of the final consummation of our wishes in that behalf. It is neither necessary nor proper to give my individual approval of the work of the committee as a reason for my having made every legitimate effort for its dissemination among the Lodges. My simple duty as an individual Mason, and my weightier ones as the Representative of the Craft, during the interim of the Grand Lodge, made it incumbent on me to use every proper and possible exertion on all occasions, to comply with its own will, as expressed by itself, or through its lawfully authorized committees; and this I have endeavored to do without regard to any special preference of my own.

I would recommend a slight alteration in our present mode of Lecturing, so as to render the dissemination of the work and lectures among the Lodges, more general, and probably more correct. The present system has certainly worked well, and a nearer approach to uniformity has been accomplished under it than its most sanguine advocates anticipated. But still it is liable to a few objections, the main feature of which can, in my opinion, be removed by Districting the State, and giving each District the right to select its own Lecturer; the whole to be, as heretofore it has been, under the general supervision of a Grand Lecturer. I would therefore suggest that the State be divided into as many Districts as may be found advisable, and that the Master and Wardens of each District decide by vote who shall be the lecturer of their District, and make it the duty of the appointee as soon as he has signified his acceptance, to apply to the Grand Lecturer and make himself thoroughly proficient in the work and lectures, as ordered to be taught by the Grand Lodge. I would also reserve the right to any Lodge, not desiring the services of a Lecturer not a member of its own body, to select one of its own members, (the Master to be preferred where practicable,) and receive from him the work and lectures, provided he be required to qualify himself, thoroughly, as required of a District Lecturer. I would have the duties of the Grand Lecturer about the same as heretofore, and the production of his certificate of a *thorough* qualification, necessary *in every instance* to the procuring of authority from the Grand Master, to teach. The compensation of the Grand Lecturer to be provided by the Grand Lodge, as heretofore, and that of the Subordinates by the Lodges of their respective Districts, or the individual Lodge, where one of its own members should be preferred. The amount of compensation to deputies to be decided by each Lodge of his District requiring his services, as to it may seem best. I would confine the authority of the Deputies strictly to the directing and teaching of the work and lectures, leaving the general direction of the business affairs of the Lodge to its own presiding officer, the Grand Lecturer to aid him by his advice and counsel when necessary or desirable. I would have it understood, also, that Deputies should not be considered *ex officio* members of the G. Lodge. I would also require of them to report monthly to the Grand Lecturer,—he to report quarterly to the Grand Master, and annually to the Grand Lodge.

A system similar to the foregoing would, in my opinion, work well, and be less objectionable in its features than the Deputy Grand Master system, which has not, seemingly, been very beneficial in its results elsewhere. Should such an one as here recommended be adopted, I would recommend that the one in present use be continued until the Lecturer of each District, or Lodge, as the case may be, be authorized to teach by the Grand Master, and then cease in reference to that particular District or Lodge, and so on until all are qualified.

As an auxiliary means towards the establishing of that uniformity of work, so much desired, I would recommend the adoption of some one text-book, to be used in all the Lodges, as the text-book of the Grand Lodge. And I would also suggest that a Committee be appointed to frame a form of By-Laws, for the government of such Lodges as may see fit to adopt them, and report the same at the next Annual Communication of this Grand Lodge. Something of the kind is, in my opinion, much needed, and, if agreed upon, should be sufficiently comprehensive, without being over voluminous, to embrace all such measures of the Grand Lodge Regulations, as more immediately affect the interests and government of the Subordinate Lodges; together with the gist of the ancient regulations, or such portions of them, as may appropriately be placed in connexion with them, that they may be within the reach of all the Brethren, and ignorance of Masonic law and usage, form no excuse hereafter for impropriety of conduct. A similar plan to the foregoing has already been adopted in other jurisdictions, and with apparent success, and I am of the opinion that it would succeed well here. The text-book which I would recommend, is "*The New Masonic Trestle-Board,*" which is the one now in most general use in this jurisdiction. I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior.

These auxiliaries towards the establishment of uniformity, a thing not to be accomplished in a day or a month, or a year, should not, I think, be neglected, as even the smallest appliances, when properly directed, are more or less beneficial, and consequently worthy of favorable consideration.

RAPID GROTH AND CONDITION OF THE ORDER IN THE STATE.

Since the last Communication of the Grand Lodge, I have issued Dispensations to open and hold the following named Lodges :—

1854.—June 16.—Santa Rosa, at Santa Rosa, Sonoma County.
" 29.—Gravel Range, at Camptonville, Yuba "
" 29.—Plumas, at American Valley, Plumas "
" 30.—Humboldt, at Bucksport, Humbolt "
August 16.—Live Oak, at Oakland, Alameda.
Sept. 5.—George Washington, Chinese Camp, Tuolumne Co.
Dec. 14.—Morning Star, at Stockton, San Joaquin County.
" 23.—Ind. Royal Arch, at Marysville, Yuba "
1855.—Jan. 4.—Enterprise, at Yuba City, Sutter "
" 4.—Petaluma, at Petaluma, Sonoma "
" 24.—Calaveras, at San Andreas, Calaveras "
" 27.—E. K. Kane, at Nevada, Nevada "
Feb'y 21.—Wisconsin Hill, at Wisconsin Hill, Placer "
March 10.—Mountain, at Don Pedro's Bar, Tuolumne "
" 20.—Bear Mountain, at Angel's Camp, Calaveras Co.
1854—Oct. 18.—Mokelumne Hill, No. 31, Dispensation in place of Charter burned.
November 3.—Butte, No. 36, do. do. do.

These, in addition to the Chartered Lodges and those under Dispensation, issued by the Right Worshipful Deputy Grand Master, run the numerical list up to eightytwo Lodges, all of which, except four, are working Lodges, numbering among their ranks about twentyfive hundred contributing members, more than half of whom, it is thought, have been Initiated, Passed and Raised in this Jurisdiction.

When we take into considertaion the fact that our Grand Lodge has been in existence only five years, and that it was formed of the smallest admissible number, there being only three Chartered Lodges then in existence in California, (they holding under the several Jurisdictions of District of Columbia, Missouri and Connecticut,) with an aggregate membership of but little over half a hundred, we may well be astonished at the result which now meets our view, whilst contemplating the unheard of spread of Freemasonry on these distant shores. There is no parallel to be found in its annals for so rapid an increase, nor can a more apparently healthful or prosperous condition probably be indicated elsewhere, than is to be found in this possible Ophir of the ancients. Yet appearances are often deceptive, and the elements of the storm are frequently engendering when the sky seems brightest and least likely to be overshadowed with clouds. The trite saying that "in the midst of life we are in death," is no less true than that in the midst of prosperity we are surrounded by adverse, though unseen influences, and while we are rejoicing at our safety, the elements of destruction may be quietly infusing themselves into the very fountains of our existence. We are prone to become thoughtless and careless, during a period of fancied security, and trusting to the calm surface of the common sea of events, to throw ourselves carelessly upon its bosom, and drift with the tide, heedless alike of our point of destination, or of the company we suffer to embark with us. It is thus that an unparalleled state of prosperity, even in Masonry, may in the end be productive of untoward results. The watchmen sleep at their posts, the avenues to the Temple cease to be guarded with that unrelaxing vigilance that should ever characterize their sentinels, and we find when it is too late, that our sanctum has been invaded by mercenary adventurers, who with unclean hands and impure hearts, have smuggled themselves, as it were into a Fraternity, the principles of which have no affinity with the sentiments by which they are actuated, and the teachings of which are, and ever must be, utterly at variance with their feelings and practices. Such may be the case with us even now, and beneath this verdant surface of our fair land of Masonry, may be concealed the volcanic elements of discord and confusion. Whilst contemplating then with pride and exultation our numerical strength, and happily rejoicing at this outward indication of prosperity, let us redouble our diligence, guard with increasing vigilance the outer door, and ever bear in mind, that our strength and safety depend not so much upon our numbers or our wealth, as upon the general diffusion and practice of the sublime principles of our Order. A chosen few, with even an empty Treasury, but rich in those priceless jewels of Masonry, the remembrance of its precepts and its duties, are infinitely more desirable, and of greater worth, than myriads of an opposite character, with all the worldly emoluments that could be heaped upon him.

We end our quotations here for the present month, lest, if we make them too long, the reader might be inclined to pass them over unread. This we desire he should not do. The closing sentences of the last of the above extracts, are like "apples of gold in pictures of silver."

Officers Grand Lodge of Missouri.—L. S. Cornwell, G. M., Oscar F. Potter, D. G. M.; J. W. Chenoweth, G. S. W.; Henry E. Van Osdelo, G. J. W.; John D. Daggett, G. Treasurer; A. O'Sullivan, G. S.; B. Goldsmith, G. S. D.; Isaac Hunter, G. J. D.; B. Stille, G. T.

Officers of the Grand Chapter of Missouri.—Thomas S. Miller, G. H. P.; J. W. Chenoweth, D. G. H. P.; D. De Haven, G. K.; O. F. Potter, G. S.; John D. Daggett, G. T.; A. O'Sullivan, G. S.; G. W. McLane, G. C. H.; T. E. Shepherd, G. R. A. C.; A. Stille, Sentinel,

GRAND LODGE OF LOUISIANA.

Among the proceedings of this Grand Lodge we find the following interesting history of the "Masonic Board of Relief," in the city of New Orleans :—

To the members of this Grand Lodge, as well as to our Brethren elsewhere, it may be interesting to know how this Board of Relief originated, and how it acts in the dispensation of its charities. For some years previous to 1851, the Lodges in the city of New Orleans, were nightly the receptacles of numerous applications for relief, and the appeals being generally of a strong and peculiarly affecting character, were promptly responded to. The plan adopted by those begging, being systematized in such a way as to avoid detection, it was not discovered for some time that much of the charity dispensed, was given to unworthy objects. The course pursued, being to apply to one Lodge this week, another one the next week, a third the succeeding week, and so on until the city Lodges were all called upon, and a considerable amount received from each. These facts becoming apparent to the city Lodges, a majority of them met and organized in 1851, the "*Masonic Board of Relief*," for the double purpose of avoiding imposition, while at the same time sufficient charity could be dispensed to the worthy applicant, which frequently it was not in the immediate power of any single Lodge to do. According to the Constitution of this Relief Board, each Lodge contributing monthly 25 cents for every member borne upon its register, according to its Annual Returns to the Grand Lodge, was entitled to be represented therein by its Master. All applications for relief made to the various Lodges composing this Board were immediately referred to it, and the applicant's necessities, if worthy, promptly relieved.

During the year of its organization, and that of 1852, its beneficial results were apparent to a great degree, but during the fatal summer of 1853, its usefulness was so extensively felt, as to call encomiums from abroad. The necessity of its existence at that period was more truly felt by the numerous calls upon it from the Brethren whom business or necessity had cast among us, during the few months that many of our Brethren of the city Lodges were absent from their homes. For its usefulness during that year and the one just passed, it was much indebted to the generous donations of Brethren and Lodges in our Sister States, whose liberality has been already noticed. The *Board of Relief*, now constituted into "*Louisiana Relief Lodge, No. 1*," has adopted a new code of By-Laws for its government, giving each Lodge a delegation of three to its body, for the avowed purpose of more effectually consummating at all times when required, its holy objects of Charity. During the past year, as appears from its returns, it has purchased 18 lots of ground in the Greenwood Cemetery, on the Metairie Ridge, for the purpose of erecting thereon a Masonic Mausoleum, in which to deposit the remains of deceased Masons, or members of their families, where they are pecuniarily incapacitated from paying for it. If no other good had been accomplished than this single act, by the creation of this Relief Lodge, it were certainly enough to entitle it to the esteem and confidence of the Masonic Fraternity wheresoever dispersed.

Since the commencement of the Epidemic of 1853, up to the close of last year, this Lodge has disbursed $4,587 80, in relieving the distressed and burying the dead, out of which amount 200 applicants have been relieved. It has now under its charge 8 widows, who monthly are in the receipt of a sufficient stipend from its treasury to relieve their necessities. It is composed of only 9 Lodges out of the 17 now in our city, the names of which, together with those of the delegates as well as the names of the non-contributing Lodges, will be seen by reference to its return accompanying this Report.

I have thus briefly noticed this Lodge, and the objects of its creation, for the purpose of answering many questions which have been frequently propounded to me in my official capacity as your Grand Secretary, and also with the hope that the members of the Masonic Fraternity in this State, but particularly those of the non-contributing Lodges in this city, may aid and assist it in the holy work, until such time as its labors will be merged into your own body, when the objects contemplated in the purchase of the Grand Lodge Masonic Hall, shall have been fully consummated.

TRIBUTE TO THE DEAD.

The committee appointed to report resolutions on the death of those Grand Officers who have died during the past year, reported the following, which was adopted :—

Whereas :—Death, that busy archer, not content to feast amid the turmoils of active every day life, has sought the Temple of charity's votaries, and consigned to his dark abode, three pure spirits, who so long ministered around her immaculate altar. Oh death! thou strangely mysterious and incomprehensible *something ;* seen every day, but not understood by the uncommunicative dead, what art thou ?

The extensive and scrutinizing mind of man seeks in vain for an answer, until curiosity is awakened and set upon inquiry. Where, oh where upon earth are thy foot prints not seen ? Where thy potential blighting not felt ? All animated nature bows submissively to thy omnipotent power. It was but yesterday our Past Grand Master GEDGE, moved among us—the kind hearted, benevolent, charitable man,—the bright, intelligent, enthusiastic Mason, to day he " sleeps that sleep that knows no waking," in the silent sanctuary of the dead.

It was but yesterday that our Worshipful Grand Treasurer HERRIMAN, moved in our midst with all those high and lofty elements that go into the formation of the pure man, and true Mason ; to day he sleeps in the icy embrace of death.

But yesterday, our Senior Grand Warden, HUNTINGTON, was before us, clad in the vesture of vigorous, buoyant life, to day the sad habiliments of the grave envelope him in the great charnel house of the dead.

As an evidence of the deep affliction which these sad events have produced upon this Grand Lodge, be it therefore

Resolved, That in token of the Fraternal regard in which they were held, and the holy reverence we have for their memories, the Altar of this Grand Lodge be clothed in mourning, and the members thereof wear the usuul badge, during its present communication.

POWER TO HEAL, ETC.

The following resolution was offered and adopted :

Resolved, That no Subordinate Lodge under this jurisdiction shall have power to heal, restore, or affiliate, any expelled, suspended or irregular made Mason, except under the authority of the Grand Lodge for that express purpose.

The power to *expel* being vested in the Grand Lodge, alone, the restoration can emanate from no other source. In cases of *suspension*, it has been usual for the Lodge to reinstate. Healing, also, has usually been exercised by the Lodges, though we are inclined to think the power is as safe in the hands of the Grand Lodge.

IRREGULAR PROCEEDINGS.

We give the following in illustration of the high-pressure principle on which we are Masonically progressing. If there are not some bursting of boilers, by and by, we may thank anything but our own prudence :—

REGENERATION LODGE, held their first meeting 31st of January, 1854. They report ten members, and that they have conferred eighteen degrees. They have returned a copy of their proceedings, their Dispensation, and a petition for a charter, but have not submitted any By-Laws. We are compelled to report that this Lodge has violated their duties in many respects.

The minutes do not show a constitutional number present at the first meeting to open a Lodge.

On the 16th of February they received a petition from A. Dagoret, a louveteau, (a minor) appointed a committee, who reported, and he was balloted for, all on the same day. They initiated him March the 2nd, and Passed and Raised him March the 16, thereby violating the Ancient Landmarks and the Constitution. They also on the meeting of 16th of March, Passed and Raised Colin. On the 11th of May, they passed and Raised Jauquet and Lugenbuhl.

They initiated Lugenbuhl on the 2nd of March. We are informed he was a man who had lost his legs, and that they were informed by the G. Master that they had no right to confer the Degrees upon him ; yet, they afterwards Passed and Raised him, knowingly violating the Ancient Landmarks of the Order.

Other grave errors and irregularities appear in the proceedings, but which your committee think unnecessary to enumerate.

Their minutes of 26th March, 1854, show that a member of St. Andre, a clandestine Lodge, was present. We recommend that their demand for a Charter be refused, and that no Dispensation be granted to them, and that this Grand Lodge make such other orders in the premises as to them may appear just and proper.

TAXATION.

Resolved, That the Grand Lodge of the State of Louisiana, in demanding of the Lodges of its jurisdiction an annual contribution for the payment of the debts legally contracted, whether for the purchase of the Grand Masonic Hall, or for other purposes, does not assert its power to tax *unconditionally*, or for extraordinary purposes, the constituent Lodges.

GRAND LODGE OF ILLINOIS.

PARTLY from inadvertence and partly from necessity, we omitted to notice the proceedings of this thriving Grand Lodge, at the proper time. The annual communication was held in October, and was numerously attended. The business was chiefly of a local character. The Grand Master, R. W. WM. B. WARREN, Esq. was absent, being detained at home by severe and dangerous illness. He however, forwarded so much of his annual address as he had been able to prepare. From this we extract as follows :—

For the blessings of the last Masonic year, my Brethren, we should be truly thankful ; peace, plenty and prosperity, have pervaded the land. The star of Masonry, in its humanizing mission, has been upward and onward. Our Temple, grand and stately in its magnificent proportions, pillared upon Wisdom, Strength and Beauty, still occupies its time honored position—a cloud by day, and a pillar of fire by night, guiding the wise and the good of the land. The beauty and value of our principles are daily becoming evidenced to the world, and are only to be seen to be admired and esteemed.

The faintest whispering of that storm of persecution which but lately swept the land, is scarcely heard. We have tidings abroad of the same cheering character.

Numerous accessions are being made of the best men of the land ; so that should that day ever arrive when the stability of our free Institutions is endangered, we may have an abiding hope that there will be a conservative Masonic voice in the

Councils of the Nation, sufficient to convince the world, that, "united we stand—divided, we fall."

I have granted Dispensations for the formation of eighteen new Lodges, all of which have encouraging prospects of success.

But, my Brethren, although our cup of blessings has been filled to the brim, it has had some drops of mingled sorrow. It becomes my melancholy duty to announce to you, that our Body has lost two of its pillars in the deaths of our two Past Grand Masters, Alexander Dunlap, of Jacksonville, and Nelson D. Morse, of Henderson, Knox county. With Br. Dunlap, I was intimately associated, for near a quarter of a century. It was in his room, and in his presence, that the first pen was put to paper towards the organization of this Grand Lodge. It was then that the ball was put in motion. Little did the two individuals who started the enterprise anticipate that the Grand Lodge they were then endeavoring to establish would, in the short space of fourteen years, number, under its jurisdiction, one hundred and fortyeight subordinate Lodges, with some 5,500 members; but such has been the result, and long may it continue to grow in numbers and in usefulness.

Brother Dunlap departed this life at the residence of his nephew, Col. James Dunlap, of Jacksonville, on the 16th day of November last, in the 68th year of his age. Major Dunlap was born in Fayette conuty, Kentucky. In the war of 1812 he volunteered as a private, and was taken prisoner at Dudley's defeat, in which battle he distinguished himself in protecting the wounded from the scalping-knife of the savage, and would have paid the penalty with his own life, if he had not been recognized as a Mason by a British officer. He wos afterwards in the battle of the Thames, and for honorable conduct on that occasion, was made Captain in the U. States Army. He served through the Creek war, and for some time was a member of Gen. Jackson's military family. He was present and saw the execution of Arbuthnot and Ambrister. He was appointed a Major in the United States Army by President Polk; served with Gen. Scott in Mexico; and was present and assisted in the reducing of Vera Cruz; and was in several other engagements during the war.

As early as the year 1831, he removed to Jacksonville, and was elected Sheriff of Morgan county on several occasions.

At the organization of the Grand Lodge, he was elected Grand Treasurer; at the subsequent sessions of 1840 and 1841, he was elected Grand Senior Warden; in 1842, he was elected Deputy Grand Master, and Grand Master in 1843.

In all the relations of life, he showed himself to be a man of unshaken firmness, probity and fidelity. No man had warmer or more devoted friends; and no man deserved them more. His purse was ever open to the calls of the needy, and his voice ever ready to defend the innocent. It will be long before his manly form, his open and intelligent countenance, will be forgotten amongst our Brotherhood. "*Requiescat in pace.*"

* * * * *

I beg leave to recommend to the Grand Lodge that some strong and decided action be taken on the subject of *Temperance.* No man who studies THAT BOOK, which has laid open on the Altar for thousands of years, can make use of intoxicating liquors without a violation of his Masonic obligations. I had hoped to have been present with you, and to have urged this subject before your Grand Body; but as I may never leave my present bed of sickness, I wish to put my voice on record against the use of spirituous liquors. No man who understands his duty to himself, his neighbor, and his God, can drink intoxicating liquor.

Notice of Proceedings next month.

DEATH OF R. W. BR. N. B. HASWELL, ESQ.

It is with no ordinary emotions that, in the Providence of God, we are called on to announce to our readers, the death of our aged, distinguished and estimable Brother and friend, the R. W. Nathan B. Haswell, Esq., of Burlington, Vt. He died at Quincy, Illinois, (to which place he had been called on business,) on the morning of the 6th June, after an illness of about ten days. So soon as his presence and illness became known to the Brethren at Quincy, "he received," says our private correspondent, "all the attention and kind offices which he required." His remains were enclosed in a metallic coffin and deposited in a vault in the cemetery at the place of his decease—subject to the orders of his family.

Thus has gone out one of the bright and shining lights of Freemasonry in this country. Few Masons were better known, none more universally beloved by his Brethren, than the deceased;—few have served the Institution longer, none more faithfully. Could the prayers of numerous and warm friends have saved him, he had lived to be honored, as he has, through a long and active Masonic career, honored our Institution, whose principles were the rule of his life, and whose welfare was among the cherished objects of his heart.

But we have neither the time nor the heart now, to speak of him as we desire, and as his memory demands. That duty will be performed hereafter.

Obituary.

Brother JOHN F. H. TURNER, M. D.

Died at Stetson, Maine, May 18, 1855, of pulmonary consumption, John F. H. Turner, M. D., aged 26 years.

Br. Turner was a worthy member of Pacific Lodge, Stetson, Maine. He was buried May 20, 1855, with appropriate Masonic ceremonies. His funeral was attended by 1000 people, including about 75 of the Fraternity. The funeral sermon was delivered by Rev. Dr. Loud, of Bangor Theological Seminary.

At a Special Communication of Pacific Lodge, Brs. David Barker, John Rogers and Paul M. Fisher, were chosen a committee to draft Resolutions touching Br. Turner's decease.

The following Resolutions were subsequently reported and adopted:—

Resolved, That Br. John F. H. Turner, while living, was an honest man, and a true Mason, and for this we respected him, and that we will cherish his memory now he is dead.

Resolved, That we extend to the widow and widowed mother of our deceased Brother, our warmest sympathies in their bereavement, with the assurance that we will ever regard them as the widow and mother of a "worthy Brother Master Mason." On motion,

Voted, That the foregoing notice and resolutions be forwarded to Moore's Freemason' Monthly Magazine, Boston, for publication, and that the mother, widow and other surviving relatives of Br. Turner be furnished with copies of the same at the expense of Pacific Lodge.

MASONIC CHIT CHAT.

☞The celebration of St. John's day took place on Saturday 23d at Milford, in this State, and at Portsmouth, N. Hampshire, and of course too late in the month to allow us to take any notice of them in the present No. of the Magazine. The address at Milford was delivered by Rev. Br. Alger, of Boston, unexpected professional duties having prevented Br. Train from fulfilling the appointment; and that at Portsmouth, by R W. Br. John H. Sheppard.

☞We are indebted to the politeness of the publisher and compiler, Brother J. W. Leonard, for a copy of a "Masonic Register," containing "a list of all the Lodges, Chapters, Councils, and Encampments, with the membership of each, in the State of New York," together with the Constitutions and Regulations of the Grand Lodge of that State. Aside from any local or individual interest it may possess, it is useful as a book of reference.

We have also received from the same publisher, a copy of a re-print of Hutchinson's Spirit of Masonry, a valuable work. We are informed by the publisher of these reprints, that he has voluntarily appropriated a per centage of the profits arising from their sale, subject to the order of their distinguished author.

Officers of the Grand Lodge of Iowa.—A. R. Cotton, Lyons, G. M.; J. Y. Hopkins, G. S. W.; J. S. Sanford, G. J. W.; John Claypool, G. T.; T. S. Parvin, Muscatine, G. Sec.

Officers of the Grand Chapter of Iowa.—J. R. Hartsock, Iowa City, G. H. P.; Horace Tuttle, G. K.; G. W. Teas, G. S.; J. J. Adams, G. T.; T. S. Parvin. Muscatine, G. Sec.

The next session of each will be held at Oskaloosa.

☞The Brethren at New Bedford have recently presented W. Brother Timothy Ingraham, Esq., with an elegant Silver Pitcher, in testimony of their esteem, and appreciation of his valuable services among them, The compliment was deservedly bestowed.

☞The Grand Lodge and Grand Chapter of Iowa, held their annual sessions last month. They were both well attended and all things passed off to great satisfaction. We have the address of the Grand Master and the report of the Grand Secretary, but they come to hand at too late a day for the present month.

☞We are pleased to notice that our Brethren at Hyannis, in this State, are building a new Hall in which to hold their Lodge meetings. The corner stone was laid on Tuesday 5th ult. with appropriate ceremonies. Address by Brother Hon. Geo. Marston.

The Emblem. This is the title of a monthly Magazine just started in this city, devoted to the interests of Odd Fellowship. The publisher is Mr Charles D. Cole, and it is beautifully printed by the Messrs Mudge & Son, 21 School street. The editorial management of the work is under the direction of an association of gentlemen eminently qualified to make it a desirable and valuable publication for the members of the society to whose special interest it is devoted. The articles in the number before us are written with ability. Terms $2 a year.

Music. We are indebted to the politeness of Mr. Horace Waters, the extensive Music publisher, New York, for several pieces of popular Music, arranged and adapted to the Piano. Among them are "Lilly White," a Schottisch—the "Sparkling Polka"—"Our Boys" a Ballad—and "'T is our Child in Heaven"—all by popular composers, and of a high order of Musical excellence. We have also received the "Song of St. John," from J. W. Leonard & Co.—the latter a Masonic piece, designed for festival occasions.

Expulsion. At a Special Communication of Hawk-Eye Lodge, No. 30, held in the Masonic Hall, Muscatine, Iowa, on Nov. 1st, A. D. 1854, A. L. 5854, Jas. A. Humphreys, a Master Mason, was expelled from all the rights and privileges of Freemasonry.

H. D. Jellison, *Sec.*

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, AUGUST 1, 1855. [No. 10.

CELEBRATION AT MILFORD.

The nativity of St. John Baptist was celebrated by Montgomery Lodge, at the beautiful and thriving village of Milford, in this State, on Saturday the 23d of June. The day was in all respects propitious, and the novelty of the occasion called together a large concourse of people, (men, women, and children,) from the neighboring towns. It was a gala day for all classes, and all seemed to unite in the enjoyment of it. There were probably between four and five hundred Brethren in the procession, including the Grand Lodge, Grand Chapter, several subordinate Lodges and Chapters, and the Boston Encampment of Knights Templars, (the escorting body), under the command of Sir Daniel Harwood; and never since its organization, did this old and excellent body of Military Masonry appear to better advantage. Its order, discipline, and marchings, strict military propriety and gentlemanly bearing, commanded the attention and elicited the praise of all. We felt personally proud of it, "*for auld lang sine*,"—we were proud of it, because it honored itself and the occasion. It was accompanied by the Boston Brigade Band, and its ranks were full—numbering about seventy Sir Knights, including delegates from Worcester County and Pilgrim Encampments.

The procession was formed under the direction of Gen. Underwood, as Chief Marshal of the day, and moved through the principal streets of the village to the Universalist Church,—previous to entering which it was joined by about two hundred ladies, under the direction of Marshals appointed for the purpose,—an arrangement worthy of imitation on future similar occasions, inasmuch as it saved the ladies from unnecessary exposure to a hot sun and the fatigue of a long march. The procession entered the church at about half-past 1 o'clock. Every seat and standing place was occupied, and many were obliged to leave, not being able to find a space large enough to *look through!* And we take great pleasure in recording the fact, so creditable to the spectators—and yet a characteristic of all our New England villages—that there was neither disorder nor confusion in or out of the church—all was as quiet as a Sabbath day.

The services in the church took place in the following order:—1. Voluntary on the Organ,—rather lengthy, but excellently well executed. A musical friend at our elbow suggested at the time, that "we could not have too much of a good thing." We were free to acknowledge the fitness of the compliment to the organist, but preferred to hold the general proposition for after-consideration! 2. Invocation, by Br. Rev. A. D. Sargent, of Milford. 3. Chant, (from Br. Power's Melodies,) "Come, let us give | thanks to | God," &c. 4. Prayer by Rev. Lyman Maynard, of Milford,—which, like the Invocation, was well-timed and appropriate. 5. Voluntary, by the Choir. 6. Address, by Rev. W. R. ALGER, of Boston. The address was, of course, the leading feature in the services of the day. It was a performance not to be criticized in a brief notice. It was *all* Masonry in sentiment, without any exclusive adaptation to the occasion on which it was delivered. A change of a very few words would fit it for the pulpit or the lyceum. This was, doubtless, to the older members of the Order, a refreshing relief; while the younger members, though perhaps deriving no exclusive Masonic instruction from it, could not have failed to be interested and gratified with it. It touched to the quick the finer feelings and sensibilities of the heart. The theme was FRIENDSHIP,—and it was treated with great power and classic beauty. In the latter respect we have rarely met with its equal. The orator, for an entire hour, was literally revelling in a bed of roses, and scattering their rich perfume with a skilful and generous hand over a large and delighted audience. Propositions were advanced to which all might not be able to subscribe, and illustrations adduced from the rich sources of classic history, the pertinence of which to the present changed condition of society, all might not readily perceive; yet all were free to acknowledge the fascinating power of the orator and the excellence of his composition. We do not understand that the address is to be published, though most of those who heard it, would doubtless be gratified to read it. We say, *most* of those who heard it, because experience teaches that in all mixed assemblies the number of *listeners*, however interesting the occasion or important the subject, always greatly out-number the *readers*. The gratification of the moment, as a general thing, suffices for the future.

The services in the church were concluded with the singing of the following admirable Hymn from Br. Power's Melodies:—

WHEN darkness veiled the hopes of man,
Then Light, with radiant beams, began
To cheer his clouded way;
In graceful form, to soothe his woes,
Then Beauty to his vision rose,
In bright and gentle ray.
CHORUS.—In graceful, &c.

Immortal Order stood confessed,
From farthest East to distant West,
In columns just and true;
The faithful Plumb and Level there,
Uniting with the trusty Square,
The Temple brought to view.
CHORUS.—The faithful, &c.

Descending, then, from Heaven most high,
Came Charity, with tearful eye,
To dwell with feeble man;
Hope whispered peace in brighter skies,
On which a trusting Faith relies,
And Earth's best joys began.
CHORUS.—Hope whispered, &c.

Abroad was seen the boon of HEAVEN,
Fraternal Love was kindly given,
And touched each kindred heart:
The sons of Light, with transport then,
In kindness to their fellow-men,
Unveiled the gentle Art.
CHORUS.—The sons, &c.

Let grateful pæans loudly rise,
O'er earth's domains, to azure skies,
As time shall onward move!
A Brother's joy and woe shall be
Undying bonds to mark the free,
To wake a Brother's love.
CHORUS.—A Brother's joy, &c.

We do not feel at liberty to leave this part of the exercises of the day, without bearing our testimony to the admirable manner in which the choir sustained the important part assigned them in the services at the church. We heard but one expression among the audience,—that of hearty approval and gratification.

After the Benediction the procession was again formed and marched to the new Town Hall, where the tables were spread with the *worst* dinner we ever sat down to; and we have often been severely tried in this interesting particular,—albeit we are not usually very fastidious on such occasions. Experience has pretty effectually cured us of all such nonsense; but there is a point at which the gastronomic organs revolt! We give the caterer for this occasion, the credit of having reached that point of physical sufferance!

Making dinner speeches on empty stomachs, and drinking toasts in turpentine water, is a rather hazardous experiment! Nevertheless, some of the Brethren present had the courage to attempt it, and under the able presidency of Col. Thompson, succeeded to great satisfaction, and, probably, to their own astonishment! Among the number was the M. W. Grand Master, Dr. Lewis, who, in response to a complimentary toast to the Grand Lodge, spoke substantially as follows—

Mr. President and Brethren—

We have met on this delightful occasion, in this delightful village, and with our delightful friends and sisters, to greet and welcome the high festival of Masonry. Some from the noisy metropolis of commerce, some from the busy hum of the factory, and some from the quietude of rural life; all mingling in happy unison to commemorate and honor our cherished Institution; and under a gracious Providence we are permitted to do this in a season of its unparallelled increase. Never in the annals of the Craft was the progress of Freemasonry more extensive or rapid. In every part of the habitable globe it is "lengthening its cords and strengthening its stakes," and if its true purposes are effected, as it thus increases, it must work much for the common good. It operates on the heart, and its alkaline smoothness neutralizes the acidities which beset society. "It pours floods of enlightenment over the narrowed vision of prejudice—infuses the glow of heaven-born charity in the soul—and, stepping boldly beyond the restricted bounds of all ordinary modern Institutions, seeks to re-establish the true principles of human fraternity, by leading all to the adoration of the Great Architect of the Universe, and acknowledging the kindred claims of every Brother of the human race."

What might be done if all men were thus united! What might be done if all men were banded together in such a glorious and noble undertaking! If one touch of nature makes the whole world akin, methinks, that that sweet and wonderful thing, *sympathy*, is not less powerful.

"What might be done, if men were wise!
What glorious deeds, my suffering Brother,
Would they unite
In love and right,
And cease their scorn for one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour
From shore to shore
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,
All vice and crime might die together;

And milk and corn
To each man born
Be free as warmth in summer weather.

The meanest mortal that e'er trod—
The deepest sunk in guilt and sorrow,
Might stand erect
In self respect
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering Brother,
More than the tongue
Ere said or sung
If men were wise and loved each other.

May it be done! Let the mild sun
Of love Fraternal warm each other,
So mote it be
Eternally,
With each and every faithful Brother!

Even now much has been done. Our charities, not trumpeted to the world, have soothed many, many sufferings; and our unrecorded acts have wiped the tears from sorrow's eye and allayed the bitter anguish. May I not then, as a closing sentiment, say—

Glory to an Order so worthily exercised, and honor to such a Fraternity, that comes like sunshine into the dark houses of misery, and turns drooping hearts to daylight and to hope!

Dr. Harwood, of the escorting Encampment, also replied to a complimentary notice of the body under his command, in substantially the following words:—

Mr. President and Brethren:—

I THANK you for the very complimentary notice taken of the body over which I have the honor to preside, and for the flattering manner in which the sentiment has been received. Be assured that the civility is duly appreciated, and that the kind feelings expressed and manifested, are fully reciprocated.

If the duties of the day have been discharged in a manner satisfactory to others, it is enough for me, and those in whose behalf I speak.

With these declarations I would gladly resume my seat. But I am not entirely satisfied that it is best, or that it is in the line of duty, to let the opportunity pass, without an attempt to do *something* towards accomplishing the object for which we are here.

These celebrations, be it known every where, are not engaged in for the purpose of broiling ourselves in the heat of the sun,—or of exhibiting our regalia—or of eating a dinner in public—or for the sake of enjoying a period of sociability.

The leading motives with every true Mason are, and ever should be, to testify to the world, in a public manner, our confidence in the goodness and usefulness of our beloved Institution, and to disseminate among our fellow-men, (and women) such facts and arguments as will lead to a better and more correct understanding of the nature, aims and operation of Freemasonry. Much, very much, of that kind of work has been done, and well done, to day.

I shall not venture into anything like an argument on the subject, at this time, and at a period when short speeches are so very desirable. All I ask your patience for,—all I shall attempt is, to relate a couple of short anecdotes, for the purpose of showing how Masonry works, sometimes.

Within the last twelve months a Mr. Boulet, a Frenchman, who resided in Boston, was attacked with a fatal illness. His Masonic Brethren found that he was in very limited, I may say distressed, circumstances. His wants were supplied by members of the Fraternity during his illness; but he finally died, leaving a wife and three children, (the oldest six years old,) with no inheritance but poverty, and their bereavement. To show more fully their forlorn condition, I will state that the widow could not speak the English language.

But the Mason's widow and orphans were not forgotten. Their board was paid,—money was raised to pay their passage back to France, where the widow had friends; and as no vessel offered from this port, a passage was procured on board one about to sail from New York.

But just as the family were on the eve of leaving Boston, they were attacked with the small pox; and of course the vessel sailed without them. At length, however, health was restored, and a passage was secured on board another vessel to sail from the same port.

The family were taken to the cars, by a distinguished, warm-hearted Mason, now present—the youngest in his own arms,—their passage to New York was paid, the conductor of the train, who was a Mason, took especial care of them—they were met by Masons with a carriage at New York, at 5 in the morning—taken to a boarding-house, kept by a Brother—their board paid for them—they were carefully put on board the ship by Brethren: and the captain, who was also a Mason, and a good one, gave the family a room without extra charge,—they paying steerage passage. Letters were written to Brethren at Havre to take charge of these unfortunates, and money was furnished to meet contingences, and pay their fare from Havre to the place of the widow's nativity.

To illustrate more fully the point at which I am aiming, and to do more ample justice to the parties of whom I am speaking, I must not omit to mention an incident that occurred while this affair was going on.

It so happened that the trunks containing the clothing of this unfortunate family were left in Boston. But the loss was promptly and fully supplied by the Brethren in New York. But the error in regard to baggage was soon discovered in Boston, and the trunks were forwarded *by express*, and arrived just in season to reach the widow on board the ship.

Now, I know it is hardly the thing to call names in such a case as this, and perhaps I may be blamed for so doing, but I cannot resist the inclination to say, that while many were participants in this matter, three were especially active,—indefatigable—and I hope to be forgiven for pronouncing the names of Captain Funk, of the ship ——; Br. Bauer, of New York, and Br. Lewis, the M. W. Grand Master of this Commonwealth.

Now let me inform you that this deceased Brother, for whom and whose family so much was done, was not one in "*high life*," or who ever had been—nor was he one to whom, or to whose survivors, attention would win fame, or desirable notoriety. On the contrary, he was a man in humble life—a teacher of the art of fencing. But he was a *man*, respectable in his calling, and one in misfortune; and the exertions made in his behalf, and that of his bereaved suffering family, do honor to the Institution that prompted them—will receive the applause of men, and are sure to be crowned with the approbation of God.

The other anecdote is as follow:—During the last winter, an Eastern barque—the Nacoochu, of Augusta, Me., I believe,—was bound from one of the West India ports to Boston—she came on our coast in bad weather, and could not get in, 'till her provisions were nearly exhausted and the crew worn out with exposure and hardship. When spoken, they had scarcely a meal on board, and the crew had been trying to subsist on raw coffee.

Under these circumstances, with only the captain, one man and a boy able to do duty, they fell in with another homeward bound vessel, with only three days' provisions on board. The captains of both ships were Masons. Signals were given (Masonic ones too,) and answered—interview was had between the vessels—and the three days' provisions were equally divided between the two crews—and the ships parted. As if heaven would manifest its approbation of such conduct, a favorable wind immediately sprung up, and in 24 hours both ships were at anchor in safe harbors, the first named one at New London, and the other at Martha's Vineyard—just in time to escape a terrible snow storm—the severest of the winter.

After the first named vessel arrived in Boston from New London, a survey was ordered on account of damages, and a well known gentleman, one of reputation and experience in that line, was called upon to perform that service,—and it so happened that he is a member of the Fraternity. He heard the captain's story, and his true Masonic heart did more than its duty—he gave one half of his official fee to the suffering captain, as an expression of his fraternal sympathy. This I am happy to add is not the only instance of the same kind of conduct that has come to my knowledge with regard to this surveyor; and I will not resist the desire I feel, to say, that the surveyor's name is Capt. Samuel Pierce,—a past commander of the Boston Encampment.

The acts to which I have done such poor justice in the recital, are, in my judgment, the legitimate fruits of Freemasonry. And with such facts before me, I cannot believe the declarations sometimes made, that "Freemasonry has outlived its usefulness," that "it is no longer needed"—or that other institutions do its work *better—as well*—or even *at all*. On the contrary, I doubt if it was ever more needed than at present, to counteract the selfishness, and other disintegrating influences of the age. I therefore propose the following sentiment:—

Freemasonry—Useless, only where men have become too good, or too bad for improvement.

Short speeches were also made by R. W. Br. Power, Comp. Lovell (of the Grand Chapter), the orator of the day, Col. Thompson, and some others, whose names we have forgotten. The company broke up at about 5 o'clock; and bating the dinner, (which was not fit "*bait* for man or beast,") the occasion was a joyous one, and our Brethren at Milford are entitled to the thanks of all parties present for the completeness of their arrangements and the admirable manner in which they were carried out.

And now one word before closing, in reference to future celebrations. That the day ought to be annually observed, we take it for granted does not admit of any question. It is the high holiday of the Fraternity, and has come down to us with the "frost of antiquity on its brow." One of the first regulations adopted after the revival of Masonry in the South of England in the early part of the last century, was that the "annual feasts should be revived;" and the "Book of Constitutions," as originally published under the sanction of the Grand Lodge of this Commonwealth, recognizing the general obligation to perpetuate this feast, declares, in imperative terms, that "the Brethren of *all* the regular Lodges in the same jurisdiction, *shall meet* in some convenient place on St. John's day, to celebrate their festival; either in their own or any other regular Lodge, as they shall judge most convenient." The propriety of celebrating the day is not therefore an open question. But not so as to the manner of doing it. Thirty years ago, and before the breaking out of the anti-masonic excitement, which laid prostrate many of our flourishing Lodges, it was usual for a number of contiguous Lodges to unite for the purpose of celebrating at some central point, having reference to the convenience of the greatest number. In this way, it was a common thing to have three or four celebrations on the same day in different sections of the State; and this practice generally afforded "the Brethren of *all* the regular Lodges" an opportunity to unite in the festival, as required by the Constitutional provision above cited. But the evil day came, many of the Lodges were closed, and the public observance of the day was to a great extent suspended. Since then there has been but one celebration for the whole State; and this for a season was found to be sufficient. But it is not so now. Most of the Lodges in the interior of the State have been revived, and many new ones established. The number of Masons in the Commonwealth at the present time is much larger than at any former period; and though the facilities of travelling are greatly increased, there are still insuperable obstacles to prevent the assembling of all the Brethren, or any considerable proportion of them, at any one point, on the day appointed for the festival. The time required and the great expense attending it are serious impediments to the realization of this otherwise desirable result. The consequence is, that but very few of the Brethren in the State are ever afforded an opportunity to be present on such occasions anywhere; unless, as is sometimes the case, there happens to be a celebration in some one of the neighboring States, sufficiently near to accommodate them. This is manifestly unjust. The Brethren in all parts of the State should be afforded an opportunity to unite in celebrating the day at home. But this can only be done by returning to the old practice. What we have to suggest, therefore, is, that the Lodges composing one or two, or more of the Districts, throughout the Commonwealth, should unite for the purpose of celebrating the day among themselves, in their immediate vicinities. Instead of one, as now, let there be three or four celebrations on the same day. The Brethren and Lodges may, in this way, all be accommodated. And let the Grand Lodge, except for urgent reasons, decline to appear in processions. This will leave the officers at liberty to attend within their proper Districts, or to disperse themselves among the Brethren, as may be most agreeable to them. Under the present practice, very few of them find it convenient to take their places on such occasions, and their Jewels are usually filled, if filled at all, by whoever happens to be available,—a proceeding not in all respects desirable or Masonic.

THE ORDER IN IOWA.

We learn from the late annual address of the Grand Master of Iowa, that the Order in that comparatively young jurisdiction, is in a highly prosperous condition. He states that twentyfour Lodges have been organized in the State, since the last annual communication of the Grand Lodge, and appropriately adds—

> Twentyfour new Lodges have been organized in this jurisdiction since the last communication of this Grand Lodge. It is possible that the great accessions made to the population of our growing State by emigration during the last year, may justify this rapid increase in Lodges, but I have entertained the opinion for years, that the rapid increase of Lodges or members is injurious rather than beneficial to our ancient Fraternity. I earnestly admonish Brethren to be well satisfied upon the following points, before they petition for a Dispensation: First, that there is the proper material in their jurisdiction of which to erect their Masonic Temple: and that they have that material without interfering with a Lodge already organized. Second, that they have among them, Brethren qualified to fill the respective offices. Third, that they have a suitable room. Lodges should be equally well satisfied upon these essential points, previous to recommending Brethren for a Dispensation. Let every Brother Mason previous to signing a petition for a new Lodge, be well assured that he is acting for the good of Masonry; if not, it is his duty as a Mason to refuse to sign a petition, although it may be at the sacrifice of his own convenience.

On the subject of proposing candidates for initiation, our Brother holds the following language—

> In proposing applicants for initiation, every Mason should be satisfied that the applicant is qualified to understand and practice the true principles of ancient Freemasonry, that he firmly believes in the eternal God, and renders unto him that worship due from the creature to the Creator. If he has not these requisites, he should not be proposed, and if proposed, and there is a single member who is not satisfied upon these points, it is his duty to reject him. In casting a ballot, either for or against an applicant, a true Mason will discard all partialities or prejudices. The prosperity of each Lodge and of Masonry, is materially benefitted or injured, by the manner in which the outer door is guarded. My Brethren, "guard well the passes into the sacred portals of the temple."

He "earnestly advises every Brother in the jurisdiction to subscribe for some Masonic periodical," deeming "Masonic literature absolutely necessary, not only in order to enable us to work intelligently, but to enable us to understand, appreciate, and practice the ennobling tenets of our ancient Order." The advice is good, and if generally followed Masonry would be more correctly appreciated.

He says, "we have to lament that many of our European Brethren are (at the call of their respective countries) arrayed against each other in a bloody and disastrous war." We apprehend there are very few Masons in the Russian army. Russia is literally a place of Masonic darkness, there not being a Lodge in the whole empire.

We are gratified to perceive by the report of the Grand Secretary that that excellent officer is rapidly building up a well selected Library for his Grand Lodge. It promises to be among the best in the country, if it is not already so.

GRAND LODGE OF ILLINOIS.

In our last we gave such parts of the address of the M. W. Grand Master before this Grand Lodge, as we had room for. The proceedings were chiefly of a local character. The following resolutions were adopted :—

Resolved, That no Lodge working under the jurisdiction of this Grand Lodge shall be allowed to do any irregular work, unless it be by dispensation from the Grand Master, and any Lodge working under such dispensation, shall be required to return such dispensation to this Grand Lodge, at its first communication thereafter, together with the returns of said Lodge.

Resolved, That it is inconsistent with the ancient usage for the By-Laws of a subordinate Lodge to contain a provision authorizing or permitting a dispensing with any portion of the same under any circumstances.

Resolved, That it shall be the duty of the M. W. Grand Master to cause the work of the three degrees of Ancient Craft Masonry to be fully illustrated in open Lodge during the session closing his administration—after which an opportunity shall be offered for the Brethren to make remarks upon the work as illustrated.

The first of the above resolutions is not very clear. We presume the intention of it to be to restrict the conferring of degrees on candidates who have not stood the Constitutional period, unless the Lodge shall first obtain a Dispensaiton from the Grand Master therefor, which Dispensation the Lodge is required to return to the Grand Lodge at the next ensuing communication of that body. In this view of the purpose of the resolution, it is a salutary one, and might profitably be adopted by some other Grand Lodges. Great evils result from the too rapid advancement of candidates.

The second resolution is not less important. If a Lodge may suspend its By-Laws at the pleasure of a majority, the minority are not only without protection, but the Grand Lodge is deprived of half its control over its proceedings. The By-Laws having been approved by the G. Lodge, cannot be suspended or changed without the consent of that body. Were the fact otherwise the approval would be without force or meaning.

The third resolution is designed to secure greater uniformity in the work and lectures, and it will have that effect, to some extent, if properly carried out, and the decisions of the Grand Lodge are respected. There are however some other measures equally necessary to ensure greater success in this matter. The first is, to prohibit all itinerant and incompetent lecturers from visiting the Lodges or Brethren, as teachers, and the second is the adoption of one standard Text-Book for the jurisdiction.

The following resolution, in further connection with this subject, was also adopted :—

Resolved, That it is the sense of this Grand Lodge, and they would therefore instruct all Masters of Subordinate Lodges or those who are called upon to confer the three degrees of Symbolic Masonry, that they are required to give the degrees in full, together with the Lectures ; and that no work, according to the Ancient Charges, should be undertaken by any Lodge, that they cannot in due time perfect.

The report of the committee on correspondence is from the pen of the R. W. Grand Secretary, Brother H. G. Reynolds, and is an excellent and well collated document, though, as our Brother informs us, it was prepared in haste and " in the midst of many pressing Masonic and other duties." It however needed no such apology. It is all that his Grand Lodge could reasonably require, and all that was necessary to put them in possession of the information which it is the purpose of such papers to impart. The following on the condition of affairs in New York, is sufficiently explicit:—

The position of the Grand Lodge of Hamburg towards Pythagoras Lodge in New York city, and in granting a charter to several Brethren there to open a new Lodge, is extraordinary, and demands the most explicit and decided action on the part of the American Grand Lodges. On this subject, the course of the Grand Lodge of Illinois has been uniform and consistent. She has never tolerated, in any sense, the expediency, policy or right of any Lodge under her jurisdiction, to confer degrees on candidates, living in other jurisdictions, and has asserted her authority to prevent any such act being done. Much less, she has not, and would not, tolerate any attempt from any authority whatever, to establish new Lodges in her jurisdictional limits.

The Grand Lodge of New York has pursued a course of policy favoring the very condition of things of which she now so JUSTLY *complains.* If the Willard Grand Lodge—the rightful and only Grand Lodge—had taken high and tenable Masonic ground in the outset, after the unfortunate schism in 1849, peace, in all probability, would now reign within her borders But when the question arose as to the right and power of her subordinates to confer degrees on sojourners from other States, the Grand Lodge did not express any opinion upon the right or power of her subordinates to do so, but merely declared it inexpedient, and *advised* her Lodges to refrain. After having denounced for years, the formation and existence of the CLANDESTINE St. John's Grand Lodge, and after having induced every other Grand Lodge in the Union to join her, in her just and Masonic hostility to that organization, we behold her, without even consulting a single sister Grand Lodge on the subject, publicly acknowledging her members as Masons, recognizing and registering her Lodges, and placing the names of her past and present Grand Officers on the roll *with her own*, without any of the forms usually known to Masonry ; thus countenancing disobedience, rebellion, anarchy and clandestine Masonry ; and, as the result, the chief promoter of this rebellion again secedes—again is found a disorganizer—again founds a new St. John's Grand Lodge—and is again *expelled*. It is believed that the usage—immemorial usage—of Masonry, required that every adherent of the unlawful St. John's Grand Lodge, should have been, according to the forms known to Masons, one by one, solemnly restored upon recantation and acknowledgment of their errors, or formally healed, as the separate cases required, in conformity with the Ancient Charges.

When the Grand Lodge of New York expelled the refractory and rebellious rioters in 1849, the act was almost universally approved by the Masonic world ; but when she sought to make terms with expelled Masons, she compromised her dignity, and lowered her standing with the Fraternity. Masons ought not to make terms, or hold conventions, with expelled recusants. Repentance and atonement alone entitle the rebel to pardon.

And when a new proposition arose to divide the Grand Lodge, instead of meeting the subject in the face, and strangling it, as fraught with dangerous and alarming consequences,—instead of taking warning from former dear bought and costly experience,—a committee was raised, which met repeatedly, and finally wound up by declaring a division " *inexpedient*," leaving the matter of power and right to divide, still an open question.

It is to be hoped that now, the Grand Lodge having failed to retain her St. John's members—having failed to make peace with the schismatics of 1849—will cease any further efforts to make peace with clandestine Masons, but will treat them, as all Masons ought to treat them, as rebels. It is right, humane and Masonic, to cover the faults and foibles of frail humanity with the broad mantle of gentle and loving charity; but it is pernicious and wrong to fold to your bosom the disobedient and refractory, without their evincing one emotion of sorrow or penitence.

But, the Fraternity are every where rejoicing at the improvements in the Grand Lodge of New York, in her gradual return to the ancient usages; and under the administration of her present able and efficient Grand Master, a straight forward, temperate and Masonic course of proceedings may be expected. So far as the Grand Lodge of Illinois may have influence—so far as her voice may be heard—she will sustain the action of the Grand Lodge of New York, in regard to the clandestine organizations within her jurisdiction. And the Fraternity ought everywhere to be awake to the importance of the subject; and when the clandestine Masons of the city of New York are made to feel that they are utterly without the pale of Masonic Brotherhood or Masonic charity, the good men among them will retrace their steps—the bad, traitorous and rebellious *are not wanted.*

The officers for the current year are M. W. James L. Anderson, G. Master; R. W. T. L. Wilson, D. G. M.; James H. Hibbard, S. G. Warden; Elijah M. Haines, J. G. Warden; Harman G. Reynolds, G. Secretary; William McMurtry, G. Trea.; Isaac B. Diller, G. Or.; Rev. John H. Hughes, G. Chap.; A. R. Robinson, G. T.; Jacob W. Brewer, D. G. Sec.; John M. Scott, S. G. Dea.; B. W. Scanland, J. G. D.; McKenzie Turner, G. Pur.; Cyrus C. Palmer, G. Mar.; Jonathan Young, G. S. B.; Robert Keith, G. S.; Stephen Bennett, G.S.

The officers were publicly installed in the Baptist Meeting House, on the evening of the 4th October, by the R. W. Past Grand Master Lusk, in the presence of a large assemblage of ladies and gentlemen. The oration on the occasion was pronounced by Rev. Br. Charles E. Dodge.

AN IMPOSTOR.

A CORRESPONDENT at Peach Tree, Texas, under date May 29, writes as follows:—"On the 3d day of December, 1853, Dr. H. W. Carter was expelled by Mount Hope Lodge, No. 121. He appealed to the Grand Lodge and his expulsion was confirmed. In the mean time his name figured pretty largely on the criminal docket of Polk County, and he was placed under heavy bonds. In October he left the county, and soon after a notice of his death by drowning appeared in the New Orleans Delta and Galveston News. Thus matters stood until a few weeks since, when he turned up in Louisville, Ky., having travelled extensively, first under the name of Cash, then of Carter, and finally was arrested under the name of Charles Woodworth. These particulars and many more appear in the New Orleans Delta of May 5th. From my personal knowledge of the man and his general character, I have no doubt he will try to pass himself as a Mason in good standing, and as he is again at large and probably following his old trade (dealing in uncurrent money), I think the Brethren in the old States should be notified. He is about fortyfive years of age, is a little grey, about five feet ten inches high, and has a slight blemish in one eye." H. W.

GRAND COUNCIL OF MAINE.

Masonic Hall, Portland, May 3, 1855.

A Convention of Royal and Select Masters was holden agreeably to previous notice, the following Companions of the Order being present, viz.:—

Robert P. Dunlap, Timothy Chase, C. B. Smith, A. B. Thompson, E. A. Chadwick, Stephen Webber, William Andrews, J. C. Humphreys, Alonzo Andrews, J. B. Milliken, Charles Fobes, John J. Bell, Benjamin Kelley, John Greenleaf, F. Blood, B. F. Mudget, John Miller, John Williams, Joseph C. Stevens, Hiram Chase, A. P. Stinson, Lory Bacon, Jabez True, Joseph Covell, E. G. Rawson, Allen Haines, R. W. Kennard, John Dain, Isaac Davis.

The M. E. ROBERT P. DUNLAP was called to the Chair, and Comp. C. B. SMITH appointed Secretary.

The above named Companions, at the suggestion of the Chair, were severally *reobligated.*

The M. E. Comp. Dunlap then laid before the Convention the following Resolutions, which were read and considered, and unanimously adopted, viz:—

Resolved, That we now proceed to the organization of a Grand Council of Royal and Select Masters for the State of Maine, by the election of the following Officers, viz:—

A Grand Puissant, Deputy Grand Puissant, Grand Thrice Illustrious, Grand Principal Conductor of the Work, Grand Captain of the Guard, Grand Treasurer, Grand Recorder, Grand Chaplain, Grand Steward and Sentinel.

Resolved, That each Council under this Jurisdiction shall consist of a Thrice Illustrious Grand Master, Deputy Illustrious Grand Master, Principal Conductor of the Work, Captain of the Guard, Treasurer, Recorder, Grand Steward and Sentinel, and as many members as may be found convenient—not less than nine, including the officers.

Resolved, That there shall not be a greater number of Councils established in this State than there are Royal Arch Chapters.

Resolved, That no Council within this Jurisdiction shall confer the degrees of Royal and Select Master for a less sum than four dollars for the first degree, and three dollars for the second degree.

Resolved, That each Subordinate Council be represented in the Grand Council by their first three Officers, or by their respective Proxies.

Resolved, That each and every Subordinate Council under this Jurisdiction shall make an annual return to the Grand Recorder, of their Officers and Members: and shall pay to the Grand Council the sum of two dollars for every Companion who may receive the degrees therein.

Resolved, That the Grand Puissant have power and authority, during the recess of the Grand Council, to grant Letters of Dispensation to duly qualified petitioners, not less than nine, to hold a Council of Royal and Select Masters, for a term of time, not extending beyond the next meeting of the Grand Council: *Provided*, that the sum of twenty dollars be first deposited in the hands of the Grand Treasurer.

Resolved, That a committee of three be appointed to prepare a Constitution and By-Laws for this Grand Council, and report the same at the next Convocation.

Resolved, That all Royal and Select Masters now residing in this Jurisdiction be required forthwith to re-obligate themselves in the presence of the Grand Puissant, or a Thrice Illustrious Grand Master.

On motion, *voted* to proceed to the election of Grand Officers : when the following M. E. and E. Companions were elected, viz :—

M. E. Robert P. Dunlap, *Grand Puissant ;* Timothy Chase, *Dep. Grand Puissant ;* Joseph C. Stevens, *Grand Thrice Illustrious ;* Alonzo Andrews, *Grand Principal Conductor of the Work ;* Lory Bacon, *Grand Captain of the Guard ;* William Andrews, *Grand Treasurer ;* Charles B. Smith, *Grand Recorder ; E. and Rev.* Cyrus Cummings, *Grand Chaplain ; Comp.* Isaac Davis, *Grand Steward and Sentinel.*

Comps. Dunlap, William Andrews and Williams, were appointed a Committee to prepare and report a code of By-Laws for the Grand Council.

A petition was then presented by Comps. John Williams and others, formerly working as a Council under the authority of the M. E. Gen. Grand R. A. Chapter of the United States, praying for a charter.

Whereupon, on motion, *voted*, that the prayer of the petitioners be granted, and that a Charter be issued to them without fee to this Grand Council.

The Grand Council was then closed.

Attest : C. B. Smith, *Grand Recorder.*

THE SPIRIT OF PROGRESS.

A valued correspondent—an old and experienced Brother, who has sustained the highest offices in his own jurisdiction, and always discharged his duties faithfully and to the acceptance of his Brethren—asks us to give a "lecture on the progressive spirit of the age," as manifested in our Lodges and other branches of our Institution. We cannot better comply with his request than by doing so in his own words, as follows :—

"The meetings of our Grand Lodge and Grand Chapter have just come off. We had quite an interesting time in both bodies ; and yet, I am not certain that much good was accomplished. "Young America" is getting too rampant and progressive to submit to the firm and stable principles of our ancient Order. Change, and progress in change, is the order of the day, and railroad speed the only motion that will at all answer the ends of the progressives.

"Will you not give us a lecture, in some forthcoming number of your Magazine, on the progressive spirit of the age, and urge all good Masons to be on their guard against it in every department of Masonry ? I look upon it as the great enemy of the Order, and painfully consider the stability, usefulness and character of the Craft in this country, in imminent danger from it. I would therefore urge you to look well to it and keep the minds of your numerous readers all over the country, firmly fixed on the great conservative principles of the Institution, that peradventure the evil in question may be averted, and the true, ancient and universal principles and practices of the Order preserved from the ravages of a rash and uninformed spirit of progress.

"To do this effectually, you must—see how imperatively I speak—expose and denounce every effort at *change* in our *unchangeable* principles, practices, government, and ceremonies. Protest earnestly against all insidious attempts to *consolidate* Masonic power, no matter what name it may assume. Fraternal intercourse among Brethren from different parts of the country is doubtless pleasant and perhaps profitable ; yet, when clothed with power, it is too frequently,—aye, it is almost certain, to partake largely of the temper of the times, whether that be moderate progress or rabid radicalism. To expect otherwise is to look for a miracle. My experience teaches me this. Our Institution has already undergone more changes within the last ten years than in the preceding twentyfive, and what will be the end of it, or where we shall finally bring up, it is difficult to say. Our Institution is getting to be quite too popular. Men of all classes are rushing into it as the great end of life. This is alarming. J. F."

NEW TESTS.

The Committee on Foreign Correspondence of the Grand Lodge of Mississippi make the following comments on the proceedings of the Grand Lodge of Ohio :—

"If Masonry has anything to fear, it is in the attempts of the over-zealous to improve it, by making it conform to their own standards, and to the rules and regulations of other societies and orders. To arrest this tendency is a work of great difficulty, for it places one in apparent opposition to what may be perfectly true, good and religious ; and though it may not have the remotest connection with Masonry, would, if adopted, contract the circle of the influence, and ultimately destroy the Institution, either by its dissolution, or by causing its absorption into another Order. There are very many things good and true in themselves, a belief in which is not inculcated in the Lodge, nor is any faith in them required of the candidates. These brief remarks are made with particular reference to a report made in the Grand Lodge of Ohio, and adopted by that Grand Lodge, requiring of the candidate for the mysteries of Masonry to express a belief in the authority of the Bible. The only authority quoted by the Committee, is a former resolution of its own Grand Lodge. We believe, however, that one other authority might have been found ; but whether that authority has not changed its opinion on that subject, we have some doubts. That the test is a new one, and of course, unauthorized, is proved by the Committee asking of the Grand Lodge to provide some form of question to be added to those now propounded to the candidate, to elicit his opinion on thissubject. That the initiated is instructed that he will find in the Scriptures therule and guide of his conduct, is true; but we have yet to learn that the *candidate* is required to express a belief in the authenticity of the Bible.

"We cannot, in the brief space we can allow ourselves in this report, argue this matter, nor even show the evils which would flow from this apparently harmless, but really destructive error in making this requisition. Your Committee has none, and there may be no one of this Grand Lodge who has any doubt of the authenticity of the Bible, yet we deem the evil of this addition to the Masonic creed no less: for, if our time permitted, we believe that we could show that any other article of religious faith, resting upon this precedent, might be incorporated upon Masonry, even to Mormonism, by a Lodge in Utah, and made a test for the admission of candidates. We utterly condemn every such effort to change the character of our Institution. You may make a church, or other higher order, if possible, out of Masonry, but it will be no longer Masonry; and you will introduce subjects of discord, which will assuredly break the Lodge up into sects. It would be no longer the '*centre of union.*' The requisition is really in violation of an ancient law. '*The old charges*' only oblige Masons '*to that religion in which all men agree, leaving their particular opinions to themselves.*'"

[We publish the above merely for the purpose of suggesting, that the discussion of such questions can result only in evil to the Institution, and of expressing the hope that committees and Grand Lodges, and all others, will be content to leave all such matters where they found them at their initiation, and where the wisdom and experience of the past teach us they should be allowed to remain. No christian doubts the authority of the Bible, and in this country we need not trouble ourselves much about any other class of people. We place it upon our altars as the word of God,—the initiate is practically taught so to regard it,—and we take it, and enjoin others to take it, as the rule and guide of our conduct. This is enough. If any offer who are not willing so to recognize and take it, we are not bound to receive them. Every Lodge is the judge of the fitness of its own candidates. Let this suffice, and "remove not the ancient landmarks which our fathers have set." The result will be more satisfactory to all, and more conducive to the peace and prosperity of the Institution.]—*Editor Magazine.*

THE ESSENES.—NO. VIII.

BY R. W. JOHN H. SHEPPARD.

Discipline of the Secret—I lately met with the following passage in a learned work of a German recently published; "The History of the Christian Church, by Dr. Charles Hase, of Jena". He observes, page 26, "The assertion, that a Jewish Christianity of an Essene complexion sprung up at an early period, by an accession of a considerable number of Essenes to the Church, is rendered *probable* by partial affinities between the two systems, and *certain* by witnesses after the middle of the second century." This is a candid confession and may have some influence in removing the doubts which Dr. Mosheim so *liberally* scattered.

My next ancient authority is Archelaus, bishop of Cascara, a city of Mesopotamia, who conducted an able controversy with the Manichæans, A. D. 278, he writes, speaking of the Discipline of the Secret; "These mysteries the Church now communicates to him, who has passed through the introductory grade. *They are not explained to the Gentiles at all; nor are they taught openly in the hearing of* CATECHUMENS; but much that is spoken, is in *disguised* terms, that the *faithful* (*Πιστοι*) who possess the knowledge, may be still more informed, and those, who are not acquainted with it, suffer no disadvantage." *Colleca. Monume. Vet. Eccl. Zacagnius, ed. Rom.* 1698 *p.* 101.

St. Cyril, Bishop of Jerusalem, was born in 315, and died 386. His writings were numerous; he is celebrated for catechetical discourses, which, says Dr. Mosheim, "nothing, but a partial blindness to the truth could have induced any to attribute to a more modern author." In his Catechesis, which is allowed to be the most ancient and best digested abridgement of Christian institutes, he remarks: "The Lord spake in parables to his hearers in general, but to his disciples, he explained in private the parables and comparisons which he made public. The splendor of glory is for those, who are early enlightened; obscurity and darkness are the portion of the unbelievers and ignorant. Just so the Church *discovers its mysteries* to those who have advanced *beyond* the class of Catechumens:—we employ obscure terms to others." *Catechesis,* 6, § 16, *p.* 97, *Oxon. ed.* 1703.

The views of St. Cyril are strengthened by reference to several passages in the Evangelists, where our Saviour explained many secrets to the disciples, which were not communicated to the world. In St. John, c. xx., 30, for instance: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book." And in that sublime picture of the transfiguration, Luke ix. 28—36, where only three were present on the mountain top, Peter, John and James, we have the most splendid vision on record, in which they saw his glory, and the two men, Moses and Elias talking with him; "and they told no man in those days any of those things which they had seen." Peter refers to this, Chap. i. 2d of Peter, when he says, "we were with him in the holy mount," and again "I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me;"—a passage touching on the mystery of death and far more consoling and cheering to the humble, anxious believer than any verse in all the Apostolic writings. Indeed this whole Chapter is one living stream of eloquence, and breathes such heavenly sweetness and comfort, that it makes the contrite spirit feel as though it had been there on the mount.

St. Basil, surnamed the Great, Bishop of Cæsarea, was born A. D. 326, and died 376. He was a star of the first magnitude in the brilliant constellation of the profound scholars and men of eloquence of the fourth century. He was the intimate friend of the noble Eusebius, so famous in ecclesiastical history, and great weight is attached to his opinions. Now if Dr. Mosheim with a few men of kindred doctrine were present, what would St. Basil say to them about *secret doctrine?* I will give you his own words, as translated from his works. "We receive the dogmas transmitted to us by writing and those which have descended to us from the Apostles, beneath the mystery of oral tradition:—for several things have been handed to us without writing, lest the vulgar, too familiar with our dogmas should lose a due respect for them." Again "This is what the *uninitiated are not permitted to contemplate,* and how should it ever be becoming to write and circulate an account of them among the people?" These *secrets* he calls *απορρητα,* not to be divulged. Referring to certain charitable institutions, he exclaims, "What injustice can be attributed to us by the erection of Lodges for the reception of sojourners, who come to us, and for the relief of indigent and distressed Brethren?" *Despiritu Sancto, Opera, tom.* 2, *p.* 352: *Paris,* 1678.

St. Gregory Nazianzen, one of the greatest ornaments of the Greek Church, and

Bishop of Constantinople A. D. 379, observes; "You have heard as much of the mystery as we are allowed to speak, openly in the ears of all; the rest will be communicated to you in private, and *that you must retain within yourself.*" Again, "*Our mysteries are not to be expressed to strangers.*" Referring to those who censured them, he remarks; "*In this only they show their piety, that they condemn others as deficient in godliness. Greg. Naz. Orat.* 40, *p.* 672, *Paris ed.* 1630. *Ibid, Orat.*, 43.

St. Ambrose is spoken of harshly by Dr. Mosheim, but other writers give him a fine character. In Rose's Biographical Dictionary, he is mentioned as one of the chief Fathers of the Church. He was born A. D. 340, at Treves, and died in 393. He wrote many works while Archbishop of Milan, and was a man of great learning and genius, but less polished in his style than many other Church writers. It is said, that when an infant in his cradle a swarm or bees settled on his lips—an omen of his future celebrity; and at another time in the latter part of his life, that he saw one day the Cross hanging in the blue sky over the Holy Sepulchre. A similar anecdote of bees swarming on the lips, is related of the great poet Pindar of Thebes, when he was a child. Among the books which were written by St. Ambrose was one De Mysteriis, which was enough in its very title to start the ire of Mosheim against the man. This Father declares; "All the mystery should be kept concealed, guarded by *faithful silence*, lest it should be inconsiderately divulged to the ears of the profane." And in his book on the Mysteries c. i., n. 2, "It is not given to all to contemplate the depths of our mysteries; the Levites exclude from them, at first, that they may not be seen by those, who ought not to behold them, nor received by those who cannot preserve them." In his comment on Psalm cxix. 11, "*Thy word have I hid in my heart, that I might not sin against thee*," he remarks, "He sins against God, who divulges to the unworthy the mysteries confided to him. The danger is not merely in violating truth, but of telling truth, if he allow himself to give hints of them to those, from whom they ought to be concealed." And he opposes such indiscretion, by the words of our Saviour, "Beware of casting your pearls before swine." "Latere debet omne mysterium, et quasi operiri silentio, ne profanis temere divulgitur auribus. Cave ne incaute divulges mysteria;" every mystery ought to be kept secret and as it were, to be covered over by silence, lest it should rashly be divulged to the ears of the profane. "Take heed that you do not incautiously reveal the mysteries." *Lib.* i. c. v. *No.* 38, *tom.* 1, *p.* 223, 146 *and* 805; *Paris ed.* 1686.

St. Augustine, Bishop of Hippo, was born about A. D. 347, for the accounts of his nativity vary to several years; he died in 430. He ranks among the foremost of all the Fathers; a man of extensive fame and sublime genius. He wrote numerous works, and one in particular De Symbolo, on symbols. In one of his discourses he remarks: "Having dismissed the Catechumens, we have retained you only to be our hearers; because, besides those things which belong to all Christians in common, *we are now to discourse to you of sublime mysteries*, which none are qualified to hear, but those, *who by the Master's favor are made partakers of them.*" He then declares, "*to have taught them openly would have been a betraying of them.*" He refers also to the Ark of the Covenant, Quod Dei Secretum Arca, Fœderis, &c., that by the Ark of the Covenant was signified a *mystery*, or *Secret of* GOD, shadowed over by the Cherubims of glory and honored by being veiled. *Serm.* 1, *ad Neophytos, tom.* x. *p.* 845. *Ib. de Bon. Persed. b.* 2. *c.* 16, *tom.* vii.

The above extract is quoted vol. i., in Latin in the very learned work of Rev. Joseph Bingham on Origines Ecclesiasticæ, or the Antiquities of the Christian Church, in nine volumes. This book was written more than a hundred years ago, and evinces very deep reading and great research. To almost every page there are copious notes, containing the authorities, vol. and page, for every fact and every assertion he makes. In vol. 1, c. iv., § 2, he speaks of the initiated, giving both the Greek and Latin for the same, and refers to Casaubon, who observes "this phrase occurs more than *fifty times* in St. Chrysostom and St. Austin." St. Ambrose writes to those who are *initiated*, and in a note, more light is thrown on the meaning; for initiation was not merely baptism, or admission into the Church, but those are meant "qui initiantur mysteriis," who are initiated into *mysteries.* The mysteries of religion were unveiled to the baptized; they were kept secret from the Catechumens. The language then was "HOLY THINGS FOR HOLY MEN." The Catachumens were permitted to hear the Scriptures read and the ordinary discourses delivered; for in their discourses they never treated plainly of mysteries, reserving that for the Fideles, the Faithful. When the services and prayer were ended the Catechumens and spectators all withdrew. It should be recollected that this was as late as St. Ambrose, Augustine, Chrysostom, Theodoret and others.

Chrysostom, Bishop of Constantinople—John surnamed Chrysostom—was born at Antioch A. D. 354 and died in 417. He was named Chrysostom from the Greek word *Χρυστομος*, golden mouth, from his extraordinary eloquence. Dr. Mosheim calls him "a man of noble genius." The Bishop is thus explicit concerning, "*The Secrecy of Mysteries*;" "I wish to speak openly, but I dare not on account of those who are not initiated. I shall therefore avail myself of disguised terms, discoursing *adumbratim*," that is, in a shadowy manner or obscurely. "*Where the holy mysteries are celebrated, we drive away all uninitiated persons and then shut the doors.*" He mentions the *acclamations* practised by those who are initiated in the mysteries, and which he says, "I here pass over in silence, for it is forbidden to disclose such things to the profane." Palladius, in his life of Chrysostom records, as a great outrage, that a tumult having been excited against him by his enemies, they forced their way into the penetralia, where the uninitiated beheld what it was not proper for them to see. And Chrysostom mentions the circumstance in his Epistle to Pope Innocent. See Casaubon, p. 558.

Much weight is due to the opinions of Isaac Casaubon, who was born at Geneva in 1559—removed to England and was buried in Westminster Abbey. He was a profound Greek scholar and astute critic. Scaliger said he was the most learned man of his age.

Thus far I have introduced authorities from twelve distinguished Fathers. They all agree in one point, that there were mysteries—that they were confined to a higher class or order of Christians—and were not allowed to be communicated to any other persons whatever; and I have shown that these mysteries were called the DISCIPLINE OF THE SECRET. I have gone far enough to assert, and I challenge any reasonable man to refute my assertion; that the prejudices of some devout men—and the anxieties of some political champions, lest the Republic should suffer detriment from Freemasonry, as exemplified in the persecution of the Fraternity some years since,—would have been much alleviated, if the history of the Church in its infancy, and during the growth of five centuries had been more familiar to their lucubrations.

CELEBRATION AT PORTSMOUTH, N. H.

WE learn that the celebration at Portsmouth on the 23d June, was one of the most agreeable that has ever been held in that place. Between seven and eight hundred Brethren were in the procession, including Lodges, Chapters, and three Encampments. Among the Lodges were the following from Massachusetts: Liberty, Grecian, Warren, Jordan, Essex, King Solomon's, and St. John's, (Newburyport). There were also present from this State, Washington and King Cyrus Chapters, and the De Molay Encampment, the latter being the escorting body. The procession was formed about 11 o'clock, under the direction of Brother H. F. Wendell, as Chief Marshal, and moved through the principal streets to the Universalist Church, where the usual exercises took place. The address was delivered by our talented fellow-citizen, R. W. Brother JOHN H. SHEPPARD, Esq., and we are told gave the highest satisfaction. Indeed the fact could not have been otherwise. It was an able and learned performance, alike creditable to the author and the occasion. It was mostly historical. The speaker traced the institution back to a remote antiquity, and exhibited the character of Freemasonry at different periods of time; as a religious institution in Egypt; an age of architecture in the time of Solomon, King of Israel; a teacher of geometry and the arts and sciences in the time of Pythagoras; a protector of the Christian religion by the secrets of the Essenes; a defender of the Holy Sepulchre and the main stay of the European armies in Palestine at the time of the Crusades; and at all times the friend of freedom and the supporter of good government. He told the audience that there was no *North* nor *South* in a Lodge, and that a "Mason and Dixon's line" lay between the Masonic Fraternity and all other societies.

We have been permitted to make the following extracts from this admirable performance, and hope to be able hereafter to lay some other portions of it before our readers:—

The Crusades.—Thus by cultivating purer feelings, and in inculcating softer manners and a more refined taste and delicacy, the Crusaders learned to regard woman's rights as sacred as their own, and to protect them at the peril of their lives. By woman's rights I mean not 'woman's rights,' falsely so called by the mad reformers of the day; far be from me such a degradation of female loveliness. *Progress* like this, even in young America, is too masculine, too Amazonian for any of the sex, except a Bloomer, making the last effort of her fading charms in haranguing a mob of disunionists.

Indeed, my Brethren, we need no telescope to see great good which sprung out of the Crusades, with all their evils. They first began the freedom of the downtrodden vassal, raised him from the dust, restored him to his native dignity and made him feel that he was a man, whose creator was God. And they lifted up woman from humiliation and sorrow, and then placed her by his side on the throne of his affections. They did more to smooth the rough edges and break off the sharp corners of social intercourse, spread the cement of Brotherly love, and sweeten the endearments of domestic life, than all that the solitary monk ever did or could do, as he cast his shadow along the path of the dark ages.

* * * * *

Masonry not Political.—I would not cast a word of reproach or suspicion on any secret society in this country. I only wish to be understood that they do not belong to the Order of Freemasonry, which is of ancient standing, independent, and utterly disconnected with any other society of any name or nature whatever. The tenets we profess are published to the world; we claim to be judged by them, and them only, and not by the principles of any other association, who may imitate us in titles or externals, but to whom we are utter strangers.

No, my Brethren, for we do know that Freemasonry is not a party nor political Institution. Our bond is friendship; our motive benevolence; our object self-improvement. We deem it a privilege to belong to a well regulated Lodge. "To be good and true is the first"—and I might say the last—"lesson we are taught in Masonry." This principle pervades the Blue, the Red, and the Templar's degrees. Should any applicant believe that Politics is the exponent of the Craft, he would soon find himself woefully mistaken. *There is no North nor South in a Lodge. Mason's and Dixon's line lies between us and all other societies.* Even could we suppose a case, where ambition of this kind had succeeded and by intrigue and corruption had subverted any branch of the Fraternity—any one Lodge—to such party purposes, the injury, though severe, would be only local and temporary. For there is in the very elements of our Institution, *a conservative power*, which though it were persecuted, crushed to the earth, and apparently slain, would revive it from its phenix ashes, and in another age the Order would arise and recover its pristine vigor and beauty. Such has ever been its fortune, whether suffering from internal or external enemies. It is an Institution founded in the wants of our social nature and can never die.

* * * * *

The Conclusion.—Brethren of New-Hampshire, we meet on this hallowed Anniversary under circumstances of pleasing reflection. We might call to mind dark days which have passed;—but let bygones be bygones. In your healthy, happy, noble State—the Switzerland of America—over whose green fields and beautiful lake, the Alpine heights of the White Mountains look down so magnificently, the Art too has prospered; and on your rolls may be seen many time-honored names dear to the Fraternity.

Brethren, Companions and Sir Knights—Let me address you in every degree in a parting farewell. I might truly say with the great Italian poet

"*Pensa che questo di mai ragiorna*,"—

Pause, for a day like this may never dawn again. There may be those among us, who may never see another anniversary. Let us remember, there is one mystery, which has not yet been revealed to us; it is the removal of the covering from the face of the veiled Isis;—it is the opening of the door of the spirit-world;—the most solemn and exalted degree that man can take;—it is the Mystery of Death, and the resurrection of the spiritual body!

When and where we shall behold it, there is no conductor who has ever come back to tell us. But, we can be prepared, by laying hold of One, mighty to save—the Lion of the tribe of Judah.

The manner in which the soul will pass from the body, what visions of eternity may open on our eyes—in what condition or place we may find ourselves, as we are changed "in the twinkling of an eye," is involved in this last, greatest and most awful mystery. All who have appeared from that unseen world, are described in Holy Writ, as coming in garments of surpassing splendor; and if they shone so resplendent on this dark earth, what must be the ineffable, unclouded, eternal light which gladdens the city of the living God!

Oh my Brethren, may we be all prepared and duly qualified to enter on that degree, pass through that last great mystery, and be raised in glory to the Grand Lodge above.

The exercises at the Church having been concluded, the Masonic bodies returned to their several apartments, divested themselves of their regalia, and subsequently re-assembled at Jefferson Hall, where, with their ladies, they sat down to a dinner, which seems to have given great satisfaction. The M. W. Grand Master of the State, Hon. Ichabod G. Jordan, presided at the tables. The usual sentiments were given and speeches made, but for which we have no room.

GRAND LODGE OF NEW YORK.

R. W. Charles W. Moore:—

Dear Sir and Br.:—I attended as usual the Grand Annual Communication of the Grand Lodge of New York, which was held at the Apollo Rooms, 410 Broadway, New York, commencing on the 5th and ending on the 9th June. There was a very large attendance of members, which includes Grand Officers, Past Grand Officers, and Representatives.

I think over 300 Lodges were represented; and yet several in the city of New York and some out of it were not represented. It was the best, the most harmoneous, the most peaceable, and I think the most creditable session we have had in eight years past.

The Grand Officers of the last year were re-elected without change. There was a certain degree of resistance, on the part of Holland Lodge, No. 8, and several others, confined chiefly to New York city, to the re-election of the Grand Master, Br. Evans. But none as to the other officers. And as to him, it was rendered wholly futile, by the strong vote which was given him, and by the fact that there was no willing or real competitor for the position—Br. Lewis, the Dep. Grand Master, declining. Nevertheless, his name was used, not with his consent, but against his wishes, by the opponents of the present Grand Master—their real wish being to effect the election of the Master of Holland Lodge, Dr. John J. Crane, as Deputy Grand Master. There was also, it was said, some desire and hope, on the part of some of the city Lodges, Holland Lodge taking the lead, to restore the Quarterly Meetings and the G. Steward's Lodge, and to abolish the Lodge of Instruction, and the present mode of conducting trials and appeals.

But all these projects failed to receive any effective support or countenance in the Grand Lodge.

That Body by a committee of nineteen of the most expert members, tested the work of the Lodge of Instruction, which was also witnessed by the Grand Lodge in a body; and it failed to secure the approval of the committee, or that of the Grand Lodge; or even the disapproval of the latter except indirectly, the committee expressing no decisive opinion.

The indirect disapproval of the Grand Lodge, however, was expressed, in the election of W. Br. A. Coloveloni, as Grand Lecturer; whose work and lectures differ somewhat from those of the Lodge of Instruction—not in the essentials but in non-essential words and forms.

He is required by the Constitution to submit his method to the Grand Officers, or it is referred to them, and if it is disapproved by them he will not be authorized to act; but if it is approved, as it probably will be, he is then authorized by the Constitution to appoint eight Deputy Grand Lecturers, one for each Judicial District in the State, and instruct them in the work and lectures as given by him, and they are to instruct the Lodges and Brethren. This system we think will be in full and successful operation within three months, throughout the State.

In addition to this the Grand Lodge adopted, on the recommendation of M. W. Grand Master Evans, a system of District Deputy Grand Masters, ten in number, and divided the subordinate Lodges by their counties into ten districts, except within ten miles of the City Hall, New York, which is not a District, but is left under the personal superintendence of the Grand Officers residing there.

The report of the R. W. Br. King, chairman of the committee on foreign correspondence was voluminous and interesting. The Reports of the R. W. Grand Secretary, and R. W. Grand Treasurer, cover simply or in the main, a business detail of the receipts and expenditures; and that of the former the subject of Lodge Dispensations, &c. There were no other reports of importance, except on mere business matters. The revenue reached the sum of over $17,000. After paying the entire annual expences, those of the session included, and leaving a sufficient sum in the Treasurer's hands to meet all necessary anticipated expences, of rents, salaries, printing, &c. for the ensuing year, $4000, was permanently invested in the General Fund; which now amounts to $8,000 with this addition included, besides the sum covered by litigation. The Grand Master's address is an able document, and will be read with interest. About thirty new Charters, I think, though I do not recollect accurately, were granted, on the recommendation of the committee on that subject,—of which R. W. Br. James Hyde, Jr. Grand Warden, was the laborious and efficient Chairman.

The reduced pay to Grand Officers and Representatives, under the new Constitution, and the reduced charges made upon the Lodges for Grand Lodge dues, give very general satisfaction. The new Constitution is becoming popular as it is becoming understood, and I believe is destined to out-live faction and become the most popular instrument of the kind ever written.

It was the joint production of Bros. Lewis and Hatch, aided by the suggestions of other intellectual members of the Grand Lodge, and perfected by modifications offered in the annual session two years ago and reported and adopted last year.

I have nothing to add that can interest your readers of the doings of the Grand Lodge. Br. Willard is in Europe, Br. Milnor in Williamsburgh, Br. Town was present at the session, and in good health; also, Brs. Wadsworth, Barnum, and others, Past Grand Officers.

Since the session I learn from the New York correspondence of an Albany paper (the Atlas) of July 2, that "Holland Lodge," No. 8, has declared her withdrawal from the Grand Lodge, and her independence. This revolutionary proceeding is much to be regretted, as it will afford an evil example, and necessarily place those of her members who concur, out of the pale of the Fraternity.

Holland Lodge* was originally chartered under the Grand Orient of Holland, and under the Grand Mastership of the Prince of Orange. The color of her regalia is *orange;* while that of all other subordinates is blue and white.

She has been permitted to retain this distinction; and has been otherwise highly favored; for while in a destitute condition for a long time, her Charter was not revoked, and her dues were excused; and since her revival she has had taken from her members a Grand Secretary, Br. Boyd; a Deputy Grand Master, and Grand Master, Br. Milnor, and a Grand Treasurer, Br. Dugan, not now a member—and sick in extremis—and has constantly had one or more members of the Grand Stewards' Lodge, an Assistant Grand Secretary, a full share in the general direction of affairs, (until perhaps within the past twelve months, owing to her peculiar attitude one year ago and since) and did now enjoy every reasonable distinction. But it looks as if her feeling was, once in the government always in. Now, this cannot be, with entire and cordial assent; as our numbers are greatly increased, and we have many useful and effective Lodges besides her. As, although in 1849 she was the only subordinate Lodge in New York City that adhered to the legitimate Grand Lodge, we have now, I believe, over eighty in that city, Brooklyn and Williamsburgh.

I am ready to accord to her members wealth, high standing, education and gentlemanly deportment and position in society, but this will not make up or compensate for Masonic dereliction, rebellion, and revolution; nor will the Masonic feeling of the city level itself to turn this rebellion into revolution, and it will end, as other efforts of the kind have ended, in defeat, prostration, out-lawry, and disgrace; only to be repaired, after a long and dreary struggle, in a humiliating return to *order*. For, the grounds on which it is placed are baseless, the griefs alleged are imaginary, and the objects sought by it are impossible and unattainable.

Faithfully yours, &c.

J. M. H.

Officers of Cumberland Lodge, Upper Gloucester, Me.—Moses Plummer, M.; T. H. Weymouth, S. W.; John Jumper, J. W.; Wm. Burns, Treas.; A. M. Nutting, Sec.; H. P. Osgood, Chap.; Geo. W. Plummer, S D.; B. W. Merrill, J. D.; S. A. Plummer, S. Steward; Z. A. Rowe, J. Steward; John Preble, Marshal; Peltiah Lyon, Tyler.

---

*We understand the Charter has been revoked.—Ed.

GRAND LODGE OF VIRGINIA.

We have a copy of the proceedings of the Grand Lodge of Virginia, had at its annual communication, held in the city of Lynchburg, in December last. The attendance was very full, and the business, though not of much general importance, was of a highly interesting character. The M. Worshipful Grand Master, Br. James A. Leitch, Esq. of Charlottesville, opened the business of the session in an exceedingly neat and appropriate address, from which we extract as follows:—

THE ORDER IN THE STATE.

Never before has the Masonic Institution occupied a loftier position than at the present time; her head is lifted above the stormy ocean of prejudice and passion, shedding her pure light upon the troubled waters—a temple and a sanctuary for the woes of the present, a sublime memorial for the inflexible virtues of the past—like *hope*, she smiles upon the earth, while her calm eye is lifted towards heaven, and by the intensity of its gaze, shows that "*in God is her trust*," she has been rocked by tempests and seared by lightnings. The angry billows of party strife have dashed against her strong foundations, yet she stands as firm as when the first peals of praise resounded in her courts, and Solomon and the Hirams bowed before her altars.

Throughout the whole extent of our jurisdiction the hum of busy industry is heard, a spirit of emulation is excited, the walls of our temple are going up with a rapidity unexampled. The good and the wise delight to assemble in our halls consecrated to universal benevolence, and commune as Brothers. Opposition has given way, and it only requires a faithful and honest *practice* of our precepts, to convince the world at large of the good effects of Masonry.

At the last Grand Annual Communication, returns were made by ninetynine Subordinate Lodges, giving an aggregate of three thousand one hundred and thirteen members, averaging a fraction over thirtyone members to each Lodge; besides these, sixteen Lodges holding charters made no returns. At the same communication, charters were granted to *nine* new Lodges, making the number of chartered Lodges under our jurisdiction one hundred and twentyfour. During the past year Dispensations have been granted for the formation of nineteen new Lodges—a number unprecedented in any one year in the history of this Grand Lodge, and which if confirmed by this Grand Lodge will swell the number of Lodges to one hundred and fortythree.

But in this day of our prosperity, my Brethren, let us refer to and profit by the history of the past: let us not forget the dark night of adversity which hung over us within the last quarter of a century; let us remember the *causes*, and guard against them for the future. Unworthy men, prompted by unworthy motives, regained admission to our Lodges, and no sooner did personal or political interest require it, than they were found ready and willing to offer Masonry as a sacrifice to attain their ends.

ADMISSION OF CANDIDATES.

It behoves us then, my Brethren, to be cautious, *extremely* cautious in our selection of candidates. I say *selection*, because the time now *is*, when we *can* select. The intellectual character and sterling worth of our Order is becoming better understood by the world, and the best material for the construction of our temple, is offered in abundance.

On this subject a distinguished Brother[*] justly remarks: "The experienced mariner when he sees the storm-clouds gathering in the horizon, reefs his topsails, sends down his spars, and puts his ship in the best possible trim to meet the coming tempest. *This is our duty*. We have been sailing before the breeze on a smooth sea, rejoicing in our prosperity, and confident in our safety. It is possible that we may have become indifferent to danger; we may not have been sufficiently cautious in the selection of officers, or we may have been over anxious to increase the number of our crew, and thus have admitted on board those who, in the hour of peril, would prove a hinderance rather than a help to our security. Let us examine carefully into this matter, and if it be found that we have mistaken our duty in the past, let us profit by the lesson it teaches, for the future. In the hour of peril and danger, our strong defence is to be sought in the *character* of our members, not in our *numbers*."

I charge you, then, as you have the interests of Masonry at heart—I charge you as the representatives of the Craft in Virginia, and through you the Craft at large—that you guard carefully the portals to your Lodges. Remember that there are multitudes who are ready when Masonry is popular to trim their sails to catch the breeze, and who would be just as ready should adversity overtake us, to desert and be found among our enemies.

ITINERANT BEGGARS.

Another class of Masons deserve notice, to wit:—the itinerant beggars. Many, if not most of these are foreigners, who seem to have gained admittance to Lodges for no other than mercenary purposes, and to avail themselves of the benefits of the institution by imposing upon unsuspecting and generous minded Masons. Those of you, my Brethren, who reside in remote districts of the State, removed from the great thoroughfares of the country, and from cities or large towns, know but little of the annoyance, and frequently the mortification, to which those of us residing near such are subjected. No sooner does one of these wanderers arrive in a town, than he inquires for some Mason, and seldom, if ever, fails to let his host know his object, and the relation he bears to the Fraternity.

Sometimes he represents himself as a foreign *Count*—or, the near relative of some distinguished patriot, who has fought and bled in his country's cause—or, perhaps, reports *himself* an officer of some rank in a republican army, struggling for liberty—thus adding political to Masonic affinity. By these representations, the aid of sealed documents, (which may be forged,) and means known only to the Fraternity, he worms himself into the confidence of the unwary, becomes the recipient of their bounty, and before night-fall may be found in a condition which will cause his benefactor to blush with shame.

Do not understand me as levelling a sweeping assertion against all whom misfortune may have forced to apply for relief, while passing through our country. There are, I am free to say, many worthy men and worthy Masons, who constitute honorable exceptions. Overtaken by misfortune, they are compelled to ask assistance from their Masonic Brethren, and who gratefully receive it and usefully employ it. It is against those who too frequently claim our charity and our sympathy, and who so often disgrace the institution which they pretend to love.

Our Brother concludes his address with an earnest and touching appeal to the Brethren of his jurisdiction in behalf of the widow and orphans of the late M. Worshipful Grand Master, Hon. Edmund P. Hunter,—and nobly have they responded. The matter was first brought before them in December, and on the 10th February following, the handsome sum of $1304 25 had been paid over to the widow of the deceased by the Grand Secretary!

---

[*] Freemasons' Magazine.

We extract from the proceedings as follows:—

FOREIGN RITES.

The undersigned, a Committee appointed to report upon the Petition of Loge Francaise, No. 53, to be allowed to work in the French rite, have had that subject under their mature consideration, and beg leave to offer the following Report:—

There are some reasons which would induce us to wish the Petition could, with propriety, be granted; but there are so many grave, and as it appears to us, insurmountable objections, which cannot be laid before the Grand Lodge in a written report, that they deem it inexpedient to do so.

The undersigned would express the conviction, that from the truly Masonic manner in which the business of Loge Francaise has been carried on since it came under the jurisdiction of this Grand Lodge, this privilege has only been asked in the hope of benefiting the Craft; and they would assure the Brethren of that Lodge, it is from no want of confidence in them that we have come to the above conclusion. We are highly gratified to observe, that not only have the numbers of that Lodge been steadily on the increase, but the *material* of which it is composed is such, that the test of the plumb, level and square, will prove it a right true and trusty stone in our Masonic edifice.

We recommend the adoption of the following Resolutions:—

Resolved, That it is inexpedient to grant the Petition of Loge Francaise, No. 53, to work in the French Rite.

Resolved, That the practice of no Rite except the Ancient York Rite, shall be sanctioned by the Grand Lodge of Virginia, within its jurisdiction.

A spirited and eloquent eulogy on the late M. Worshipful Brother Hunter, was delivered before the Grand Lodge on the first day of the session, by the Rev. Brother P. G. Robert, Grand Chaplain, which we may publish hereafter, if our space will allow of it.

GRAND LODGE OF MINNESOTA.

We have the proceedings of an annual communication of this Grand Lodge, held at St. Paul, in January last. No business of general interest was transacted. R. W. Moses Sherburne was elected Grand Master, and Brother Henry Reynolds, G. Secretary. There are five Lodge in the Territory. The following rules were adopted for the government of the proceedings in penal cases. They will probably require some modifications in practice. New Grand Lodges, like young Masons, are fond of trying experiments. The "old paths" don't answer at first, but the parties usually fall into them after a little experience in "new ways."

Resolved, That the following code of Rules and Regulations, during trials for unmasonic conduct, shall be observed by all Subordinate Lodges under this jurisdiction :—

1. All charges for unmasonic conduct, committed while the Craft is at labor, shall be preferred by the S. Warden, and all charges for such conduct, while the Craft is at refreshment, (including the time intervening between the various meetings of the Lodge,) shall be preferred by the Junior Warden ; provided, that in case of the Wardens being unable to act, the Worshipful Master may appoint any other Br. Master Mason, member of the Lodge before which the trial is to take place, to prefer such charges, and act on the part of the Lodge.

2. Any Brother feeling himself aggrieved shall request the proper Warden of his Lodge to prefer charges against the Brother injuring him, and in case the Warden should refuse to act, the Brother aggrieved has full authority to prefer such charges himself ; should the accused, however, be acquitted, he may prefer a charge against his accuser for acting maliciously.

3. When two Brethren reside within the jurisdiction of different Lodges the Brother aggrieved shall first apply to the Warden of the Lodge to which the offending Brother is amenable, and in case of that officer refusing to act he may apply to his own Lodge, and that Lodge may, by resolution, request the proper officer of the sister Lodge to prefer the charges against the offending Brother, and in case of such a resolution, duly certified by the Worshipful Master and Secretary, being handed to the presiding officer of a sister Lodge, it shall be his duty to take notice of the same and govern himself accordingly.

4. All charges proper to be written shall be made in writing, and a copy of the same made out by the Secretary, together with a summons stating the time of trial, shall be served at the usual place of abode, at least ten days previous to the day appointed for trial.

5. At the request of either party, the Worshipful Master shall appoint a Committee of at least three Master Masons, members of the Lodge, empowering them to take such profane or legal testimony as may be brought before them ; and such testimony shall be in the form of affidavit sworn to, or affirmed before a legally qualified Justice of the Peace. And the Committee shall give due notice to both parties of the time and place of taking such testimony.

6. All Masonic testimony shall be given in open Lodge, at the time of the trial, and a Mason shall testify upon his honor as such. The testimony of Entered Apprentice and Fellow-Craft shall be taken in a Lodge corresponding with the rank held by the witness, when, after receiving such testimony, the inferior Lodge shall be closed and a Lodge of Master Masons reopened.

7. The accused shall be permitted to engage a Brother Master Mason to defend him, to answer the complaint, produce and cross-examine witnesses, obtain a reasonable delay by showing a sufficient cause for the same, and either by himself or counsel address the Lodge after the closing of the testimony, but never shall offensive allusions or insinuations against the Lodge or a Brother be permitted, and the Worshipful Master shall order the Brother so offending to leave the Lodge, and the Senior Warden may bring charges against such Brother for unmasonic conduct.

8. The accused cannot vote on his own case ; but no other member of the Lodge present can be excused from voting ; and no Lodge shall proceed to trial unless a majority of the members of such Lodge be present ; but the Worshipful Master may issue his summons, and call off, from day to day, until the required number appear.

9. In pronouncing on the guilt or innocence of an accused Brother, the roll of the Lodge shall be called beginning with the youngest Brother and ending with the Worshipful Master ; and every Brother, as his name is called, shall rise, salute the Master and pronounce his judgment using the following form :—

Upon the honor of a Mason, I pronounce Br. ——, guilty (or not guilty as the case may be) of unmasonic conduct.

10. An accused Brother should be judged according to the evidence : but since no Brother can pronounce judgment upon his honor, contrary to his own conviction, it becomes the duty of every one, although perhaps not called upon, to lay before the Lodge such facts in regard to the case under consideration as he may be cognizant of, but such testimony shall be given in the presence of the accused. Any Brother failing to make known any facts pertinent to the question before the Lodge, while sitting in judgment in a case, is amenable to all the penalties of Masonic discipline.

11. If the Worshipful Master shall be called to appear as a witness in any case the Senior Warden shall preside, and during the examination of the Worshipful Master shall discharge the Master's duties.

12. In no case shall the accused be present when judgment is pronounced, and the revealing of any transaction of the Lodge, with regard to voting in the case under consideration, shall be sufficient cause for expulsion.

13. No visiting Brother, unless a witness, or as counsel for the accused, shall be admitted to the Lodge, while the trial is in progress, and neither counsel or witnesses, unless members of the Lodge, shall remain within during voting.

14. After a Brother has been found guilty, the next question shall be that of punishment, beginning with the greatest, and on this question the ballot may be used, under the direction of the Worshipful Master, provided that a two-third vote shall be required to inflict the penalty of expulsion.

GRAND LODGE OF CONNECTICUT.

The annual communication of this Grand Lodge for 1855, was held at Hartford in May. M. W. David Clark, presiding. There appears to have been a very full attendance, and the business, which was chiefly of a local character, was conducted with that degree of harmony and good feeling, which should ever distinguish Masonic legislation.

The Grand Secretary, as chairman of the committee on the forming of a library for the Grand Lodge, submitted a partial report, from which it appears that he has collected about fifty volumes as a nucleus, which he hopes to increase during the coming year.

The Charters of Federal Lodge, Watertown ; Trinity, Chester ; Mount Olive, Essex (or Old Saybrook) ; and Widow's Son, Branford, were restored.

A resolution was adopted, to the effect that the Subordinate Lodges shall admit no Mason to membership " without a unanimous vote."

The M. W. Brother Clark having declined a re-election, R. W. Theodore Spencer, of Hartford, was elected Grand Master ; and R. W. E. G. Storer, New Haven, was re-elected Grand Secretary.

The report of the committee on foreign correspondence is, as usual, an exceedingly able paper. Notice in our next.

A PRINCE OF IMPOSTORS.

A correspondent of the Key Stone relates the following:—A Brother presented himself one evening at our Lodge, who professed to hail from a distant jurisdiction; he was examined and proved to be bright, as those mostly are who pursue the system of travelling from Lodge to Lodge for the purpose of obtaining the charities of the Order. He presented his case so strongly, stated that he had lost his pocket book with all his funds, that he had his wife and child with him, was on his way South, and had not the means to pay his fare, not even his bill at the hotel for himself and family. The members made him up a little sum; and one who is distinguished for his benevolent disposition called to see him. The stranger Brother introduced him to his wife and child. Upon leaving, he requested the landlord not to take any money, nor present a bill to the stranger, as he would be responsible and pay the amount himself. This Brother called upon a few other benevolent Brethren, and made up a sum of upwards of fifty dollars, which he handed over to the stranger, who acknowledged his thankfulness in the most grateful terms, and stated that he intended to leave in the evening, or early next morning, and promised that as soon as he returned home again, that he would refund the money.

The next day our Brother called at the hotel, and upon inquiry, found the gentleman had left, but the lady and child were still there. He went to her room and found her in the greatest grief; she had not seen her husband since he received the money the day before. Here was a dilemma. The woman a stranger in the place—her friends lived many hundred miles from there—she was without money and had no one to resort to to procure any for herself and child. Our benevolent Brother disgorged the contents of his pocket book, saw the lady and her child placed in the cars en route for her friends, and found, upon calling at the hotel, that he had a bill of just thirtyfour dollars to pay: they had been there four days longer than he thought they were; and some four weeks afterwards found to his chagrin that the man, woman and child had practised a somewhat similar deception and successfully, a little less than one hour's ride from this city.

Officers of the Grand Lodge of Florida. At the late session of the Grand Lodge, the following officers were elected for the ensuing year:—Gen. R. A. Shine, Grand Master; Samnel Benezet, D. G. M.; Hon. F. C. Barret, S. G. W.; William H. James, J. G. W.; Dr. John B. Taylor, G. Sec.; Hon. Thomas Hayward, G. Treas.; Rev. E. L. T. Blake, G. Chap.

Officers of the Grand Chapter of Florida. Hon. J. W. Baker, Grand High Priest; Edward R. Ives, D. G. H. P.; Col. Joseph S. May, G. King; James M. Baker, G. Scribe; J. B. Taylor, M. D., G. Sec.; Thomas Hayward, G. Treas.

Officers of Iowa Lodge, Muscatine, Iowa. J. H. Wallace, W. M.; William Fletcher, S. W.; G. W. Wilkerson, J. W.; J. B. Dougherty, Treas.; Wm. Wilson, Sec.; Samuel Gilbert, S. D.; John Chambers, J. D.; E. W. Hayman, Tyler.

Officers of Hawk-Eye Lodge, Muscatine, Iowa.—B. Beach, W. M.; H. Hoover, S. W.; D. W. Clover, J. W.; S. B. Crane, Treas.; W. B. Langridge, Sec.; O. P. Waters, S. D.; Charles Drury, J. D.; D. T. Miller, Tyler.

A MASONIC SECRET DISCLOSED.

An anecdote is related of a wife who was very jealous of her husband, who was a worthy member of the Masons. One evening a bundle came to the house, marked for him, labelled "private." Of course this was sufficient for female curiosity, and therefore she indulged in an inspection. Horror of horrors! Blanket's, baby's linen, birds-eye, etc, greeted her astonished eyesight, and dreams of "two families" floated through her brain. The husband soon came in, and after tea, when his wife discovered in his eye the supposed treachery of his conduct, as she supposed, he took the bundle and went out—but not alone, for the jealous wife was on the track. The faithless husband little imagined that she who supposed herself so foully wronged, was hovering around him. He stopped at the house of a friend, who also joined him, carrying a similar bundle. The wife became doubly excited, for the prospect of having a companion in misery did not impress her with the idea of a division of grief, but only an addition to it. She followed closely, and soon they halted before a small tenement which they entered. Here she paused to hold a council of war. What tactics to follow she was in doubt, but determined to storm the citadel, she knocked, and hastily brushed by the little child, and in a second burst upon the astonished husband, the embodiment of injured innocence. Her feelings were about to express themselves, when the scene before her caused her to reflect. A poor woman on a sick bed, a babe not old enough for christening, a child in a crib, two little girls in a bed met her eye. She read the story at a glance, and returned home under the escort of her lord and his friend, who assured her that she had discovered the great secret of Masonry. She never arrived at false conclusions from appearances again.

[We cut the above from the Maquoketa (Iowa) Sentinel, where it appears without credit.]

Obituary.

Brother LEVI CLAPP.

Masonic Hall, Worcester, March 7, 1855.

At a Regular Communication of Morning Star Lodge, held at their Hall, March 6, A. L. 5855, the following Preamble and Resolutions were unanimously adopted:—

Whereas it has pleased the Supreme Ruler of the Universe to remove from time to eternity our worthy Brother Levi Clapp, a devoted member of Morning Star Lodge, therefore

Resolved, That we deeply lament the loss we have sustained in the death of our worthy Brother; and as a tribute of respect to his memory we tender our heartfelt sympathies to the bereaved friends of the deceased, in view of their severe affliction.

Resolved, That the Secretary of this Lodge forward a copy of these Resolutions, to Brother Moore's Monthly Magazine for publication.

A true copy, Attest,

Charlls E. Aldrich, *Secretary.*

[The above should have appeared in the April number of the Magazine, but was mislaid and overlooked.]

MASONIC CHIT CHAT.

The Trestle-Board —We notice in a Western paper, a ridiculous and futile attempt, dictated by a mean spirit of envy or malice (it matters not which,) to detract from the well established popularity of the *Trestle-Board*. We greatly mistake the temper and character of our Brethren at the West, if such wilful and unprovoked misrepresentations produce any other effect than to destroy what little confidence they may have heretofore been led to repose in the statements of their author. It is sufficient to say, that the Trestle Board has passed through more than *twenty editions*,—that a larger number have been published and sold in this country and in Europe,—that it is more universally approved, and is in more general use, than any similar work ever before published. And we take pride in adding to this statement, *that it has never been hawked about the country to the disgrace of the Institution, by hired peddlers*. It has been left to work out its own success, and it has done it, *on its own merits, alone*. Two editions a year are now regularly required to supply the increasing demand for it. We have in our possession a volume of testimonials in its favor, from the most eminent Masonic bodies and distinguished Masons of this and other countries. But we have no occasion at present to publish them. The work can yet stand firmly upon its own merits, and it will still continue so to stand until *quackery*, *ignorance*, and *imposition*, shall have so corrupted the *Ritual*, that the genius of genuine Masonry shall not be able to find an abiding place in our Lodges.

☞We have received the *London Freemasons' Magazine, for June*, but it contains not a single item of the least interest to the American Mason, except that we learn from it that the contributions to the Treasury of the Girls' School for the present year amount to the handsome sum of 1,411*l*. The work is altogether too local in its matter,—its Masonic pages being devoted almost exclusively to accounts of Banquets,—interesting enough, doubtless, to our English Brethren, but of no earthly value to us on this side of the Atlantic.

☞The editor will be in Europe for the next few months, and begs the kind indulgence of his correspondents for any apparent neglect, or omissions, that may occur during his absence.

St. John's Day.—One of our oldest and most intelligent Past Grand Masters writes as follows:—"St. John's day is our only Masonic holiday, and ought to be observed by the Fraternity every where. In my judgment the observance of the day is essential to the prosperity of the Institution. We meet on these occasions, on the level of equality—interchange kind and friendly salutations with Brethren from different parts of the Commonwealth—form new friendships, and burnish old ones; and strengthen the ties which unite us in the bonds of brotherly love and friendship'.'

☞We learn that R. W. Brother A. S. Ruthven, (Grand Secretary of the Grand Lodge, Texas,) has established himself in connection with Mr. S. G. Powell, (firm of Powell & Ruthven,) in the General Commission Business, at Galveston, Texas; and we take great pleasure in recommending him to any of our Brethren who may have business in his line, as entirely worthy of their confidence. He is a gentleman of sterling integrity and precise business habits, and will give the highest satisfaction to all who may favor this firm with their patronage.

☞We are pleased to notice that Companion T. S. Parvin, Esq. of Muscatine, has been elected Grand Secretary of the G. Chapter of Iowa. A better choice it would have been difficult to make.

☞We have received a copy of an historical address before South Carolina Encampment, No. 1, Charleston, S. C., by Comp. Theodore S. Gourdin. We have not been able to find time to examine it very carefully, but from the cursory examination we have given it, we judge it to be an able and learned performance.

☞Mount Carmel Lodge, Lynn, Mass., celebrated its 50th anniversary on Monday evening June 10th, last, by a supper, &c.

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, SEPTEMBER 1, 1855. [No. 11.

NON-AFFILIATED MASONS.

In the recent annual address of the Grand Master of the Grand Lodge of California, we find the following sensible remarks on this perplexing subject:—

> Non-affiliated Masons have afforded a vexed theme for this and other Masonic jurisdictions, for some time past. The Grand Lodge has, in my opinion, failed to dispose of this subject in a manner calculated to bring about the desired result of either affiliation, or a just contribution towards the support of the Institution,—any obstacle thrown in the way of the former, operating, to some extent, detrimentally to the success of the latter. It will be recollected that in 1852, a Resolution was passed declaring that all non-affiliated Master Masons, who refuse to contribute to the support of the Institution, unless prevented by disability, do, by so doing, *forfeit all the rights, privileges and benefits of the Order*." By reference to Section 10, Art. 9, of the Constitution still in force, it will be seen that rejected applicants for affiliation are to be dealt with after the manner of rejected applicants for Initiation, viz: "The Secretary of said Lodge shall forthwith notify all the Lodges in said jurisdiction thereof, and no Lodge shall be allowed to receive his petition short of one year from such rejection."
>
> At the last Communication, a Resolution was passed "That all affiliated Masons within the jurisdiction of this Grand Lodge, be warned and *summoned* to present themselves at the nearest Lodge to their respective places of abode, and affiliate with said Lodge or show good cause for the contrary," the penalty of disobedience being only a simple declaration that the delinquent "ought not to be regarded as worthy of our Masonic charities."
>
> Now let us examine the bearings of these samples of imperfect legislation, separately, and in the connection in which they are presented on our Statute Book, and see if they do not need a revision at our hands, to render their requisition acceptable as well as just, and insure the accomplishment of one or other of the ends at which they aim.
>
> The first Resolution, whether so intended or not, would operate as a virtual inde-

finite suspension from all the rights and privileges of Masonry, not only here, but elsewhere, until the subject of it was again re-instated in this jurisdiction. No provision is made for instituting any proper and tangible means whereby a delinquent might be distinguished from a Brother who had complied with the requisition on presenting himself for Masonic recognition either here or elsewhere. The over-stringency of this Resolution, involving, as it does, the declaration of a principle since repudiated by the Grand Lodge, (the suspension of a Mason for the non-payment of dues) together with the imperfect means of carrying it into effect, very naturally defeated its intent, and it fell into disuetude. These objectionable features were by no means improved by the clause of the Constitution referred to, requiring that the applicant, if rejected, should be reported to all the Lodges, and of course, to be regarded as unworthy, even though he might have been rejected from improper motives, and by an unworthier man than himself; thus requiring him to contribute, under a severe penalty, and at the same time, throwing a serious obstacle in the way of his being enabled to do so in the most certain manner—by affiliation. Independent of the bad policy of this provision of the Constitution, its injustice is, in my opinion, too manifest not to secure its expunction, which I hope to see accomplished, in the adoption of the new one.

A non-compliance with the last resolution involves the highest penalty known to Masonry, *expulsion*, which necessarily follows a wilful disobedience to a *summons* issued under sanction of the highest Masonic authority. The simple declaration attached to it, however just and true in an abstract sense, does not in the least mitigate or otherwise change the character of the penalty. However desirable it may be, and certainly is, that all good and true Masons should be members of some Lodge where they may regularly pay their dues and appropriately call for assistance, should they need it, we think it of most doubtful policy to attempt to force them into our ranks and make them unwilling members of our Lodges. And this, too, in the face of the fact that any member of the Lodge where they might apply, has the power to reject them, and no one has the right to ferret him out or question his motives for having done so. Nor is impolicy the only objectionable feature of the requisition. It involves an evident impropriety; for the punishment is altogether too great for the offence. We may well question the right to make a requisition on a non-affiliatad Mason, against whom there is no charge for unmasonic conduct, a non-compliance with which would involve his expulsion from the Order; and more especially when it is to force him to subject himself to the test of admission into a Lodge, the members of which are permitted to leave it, when in good standing, without hindrance. We want no unwilling members among us. We want them to be free and accepted in the social as well as the technical sense of the term.

But whilst deprecating the inconsistency of our legislation heretofore on this subject, I would by no means be understood as advocating non-affiliation, or wishing to throw any obstacle in the way of its final extinction. My desire is to do every thing that can properly be done, to induce these delinquent Brethren to enter again upon the discharge of their duties as active and efficient members of the Fraternity. But in doing so, let our regulations be of a local character, and not of that severe and general nature so eminently calculated to defeat their intentions, by the impossibility of having them properly complied with. Give the non-affiliated Mason his choice between affiliation and contribution, and furnish him with the means of embracing the latter alternative by making it a good reason for admission into our Lodges as a visitor, and a sufficient proof of his being entitled to our charities; should he ever be in need of them.

As it would be a matter of some delicacy to require a rejected applicant to contribute to the support of a Lodge which had refused to admit him to membership, I would leave it optional with him, to make his contributions to the charity fund of the nearest Lodge, or through the Grand Secretary to the charity fund of the Grand Lodge, in advance, quarterly or otherwise, as may be deemed best; and in either event, make it the duty of the Grand Secretary, on the production of proper evidence to that effect, to issue the party a certificate, and record the same in a book to be kept for that purpose, that it may be referred to whenever desirable to obtain information relative to any non-affiliated applicant for any privilege or benefit, that might otherwise be denied him.

The subject of the foregoing remarks has elicited a large amount of discussion, during the last five or six years, in various Grand Lodges in different sections of the country. We have called it a perplexing question; and such it manifestly is found to be by those Grand Lodges which have undertaken to legislate in reference to it, inasmuch as it does not appear that in any single instance the evil has been removed, if mitigated, by any plan that has yet been suggested as a remedy. That it is an evil all admit. That every Mason ought to belong to some Lodge is undeniably true. But the difficulty is a radical one. Masonry existed as a Fraternity long before particular Lodges were instituted and organized under rules, as they at present exist. The Brethren in the middle ages united in Lodges as they found employment, and, subsequently, as they had occasion to practice the rites of initiation. They assembled under the general laws and inherent rights of the Craft; and the particular business for which they were together having been completed, the Lodge or assembly was dissolved, and the Brethren dispersed. In some few instances private Lodges were regularly held at appointed times and places; but as a general thing they were called together as occasion required, when the Brethren in the district or neighborhood usually attended. Hence it is that we find no ancient regulation or practice which makes it obligatory on any Brother to enroll himself as a member of a particular Lodge; nor are we acquainted with any law of universal application, that authorizes a Brother to demand, as a right, to be received as a member of any private Lodge; nor yet do we know where to find among the general laws of the Order, any rule that would oblige a Lodge to receive him as a member, against its own inclination. Indeed, such a rule would disturb every Lodge in existence, and spread such discord and confusion among the Craft, as would work out great injury to the whole Institution. Nevertheless, it seems to us that the legislation of our Grand Lodges on this subject, all begins at the wrong end. If it be expedient to require, by penal enactment, that every Brother shall affiliate himself with the Lodge in or nearest the place of his residence, then, not only the ordinary rules of justice, but common humanity, requires that such Lodge shall first be bound to receive him as a member, under a corresponding penalty. Without such a previous obligation on the part of the Lodge, we require of the Brother that which may be, in his case, an impossibility. A Grand Lodge passes a penal order requiring every Mason within its jurisdiction to attach himself to some Lodge as a member; but it leaves its Lodges, (as it ought to do,) in the full and perfect enjoyment of the unquestionable right to select its own members. Under this order, a non-affiliated Brother applies to the Lodge in the place of his residence, and is rejected; he has endeavored to comply with the order of the Grand Lodge, and has failed; he has submitted himself to the mortification of a rejection by his Brethren, and remains a non-affiliated Mason. And because he does so remain,—because he is unable to effect an impossibility,—the Grand Lodge denies to him the longer enjoyment of those common privileges and benefits promised to him at his entrance, and which, as a Mason, he inherits, by virtue of his initiation, from ages long anterior to the erection of private Lodges or the imposition of quarterly dues! There is surely something wrong in all this. Such a law is not calculated to command respect or obedience; and can therefore, in practice, be productive of nothing but evil. The difficulties in which our Brethren in California now find themselves involved, as stated by their talented Grand Master, is the natural and inevitable result of such "imperfect legislation."

A Grand Lodge undeniably possesses power to pass such laws as, in its wisdom, it may deem to be necessary for its own government and the regulation of the Lodges under its authority; and it also possesses, as of inherent right, for certain purposes and to a limited extent, control over the conduct of Brethren residing, either permanently or temporarily, within its jurisdiction. It may for example, discipline a Brother for immorality, or any other offence against the general laws of the Institution; but when, by *special laws*—always local in their obligation—it assumes to coerce him to incur responsibilities, or pecuniary liabilities, or do any other act or thing, not specifically included in the terms of his initiation,—or whenever, by such special laws, it assumes to deprive him of any of the privileges guaranteed to him by his initiation—if it do not transcend its legitimate powers, it at least does that which is of questionable expediency. Masonry is a voluntary association. This is the source of its strength. It could exist in no other capacity. And in the words of our intelligent California Brother—"*We want no unwilling members among us.* We want them to be free and accepted, in the social as well as the technical sense of the term." More than enough are ready to come, on this condition,—more than is desirable are constantly knocking at the doors of our Lodges, and asking permission to enter. This should satisfy us; and if we have any among us who wish to leave, let them depart in peace. We need them not. Neither do we want forced contributions to our charity funds. We would have every Brother to do "according as he is disposed in his heart, not grudgingly, or of necessity." We would say to him, in the language of the Great Light of Masonry—"Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward, in the day of necessity." And we would leave him here,—with the law of Masonry ringing in his ear, and the line of his duty before him. If in the day of prosperity he fail to give according to his ability, he will have no just cause of complaint, if in the "day of necessity," (should it come,) his Brethren withhold from him the "reward" due only to the faithful. But let us be careful that we do not carry this rule beyond its proper limits, or apply it unjustly. As a Brother, he has claims upon us, which can be alienated only by a severance of those common ties of brotherhood which bind him to us. His initiation made him a Mason. It introduced him as a member into the common brotherhood of Masonry; and it invested him with certain rights and privileges, of which no subsequent act of any Masonic power can deprive him, except for a violation of some of those general, broad, and essential laws of the Institution, which, at his initiation, he solemnly promised to observe and perform. It placed him upon the ancient platform, the original ground floor, of Freemasonry. And here it left him, free to form closer and more intimate relations with his Brethren, or to remain as he was, unto the end of his earthly existence.

Let us be more explicit on this point. Our position then is, that by virtue of his initiation, the candidate is received into full membership in the Fraternity, and is invested with all those general privileges, and becomes entitled to all those general benefits, which were possessed and enjoyed by members of the Order, anterior to the organization of private Lodges, as fixed and permanent bodies, governed by special and local rules. These privileges and benefits we hold to be irrevocable. He inherits them by virtue of initiation; and they entitle him, until forfeited by his own act, to the individual friendship, protection and relief of his Brethren, wherever he may sojourn on the face of the broad world. This is ancient Freemasonry, and it is universal Freemasonry.

But, it may be asked—Does initiation give the non-affiliated Brother a claim on the private charity funds of our Lodges? May he, a drone in the hive, visit and enjoy all the privileges that active and contributing members enjoy? Is the Lodge under obligation to incur the expense of burying him with Masonic honors; and of providing for his widow and children? Certainly not. The Lodge is to him as a private body. He contributes nothing to its support, and he has no claim upon its privileges, *as a Lodge*. Its charity fund is the product of its own labors, and the annual contributions of its own members. In both of these he voluntarily refuses to participate. He neglects, in his prosperity, to gather to himself "a good reward in the day of necessity." The alternative is of his own choosing, or else he has forfeited the right of choice by his own act.* But how may he obtain relief? We answer, through the general, or individual charity of the Order. Though he has no claim upon the private charity fund of the Lodge, he, and his widow, and orphans, have an irresistible claim upon every individual Brother of the Craft, for such relief and protection as their necessities may require, so long as he sustains a character for sobriety and honor. It is within our own memory, when but few Lodges, even in the most populous cities in this country, possessed a charity fund, or were in the practice of dispensing charity in any other way than by the voluntary contributions of the Brethren. Often, very often, have we seen the ballot-box, or a hat, passed round for this purpose; and never, on such occasions, did we ever hear the question raised whether the recipient was a member of a particular Lodge, or not. It was enough that he was a worthy Mason, in distress. The Brethren contributed, "each according as he was disposed in his heart," and the recipient was relieved on the primitive, broad and beautiful principles of Masonic charity.

Our intelligent Brother of California has shadowed forth the true policy of the Grand Lodges of this country, in the quotation we have placed at the head of this article. "Give the non-affiliated Mason his choice between affiliation and contribution, and furnish him with the means of embracing the latter alternative, by making it a good reason for admission into our Lodges as a visitor, and a sufficient proof of his being entitled to our charities, should he ever be in need of them." Make affiliation or contribution the condition of the right to visit the Lodge in or nearest the place of his residence, and of his claim on its charity fund for relief, and we do all that properly can be done in the premises. If he persist in refusing to accept one or the other of these alternatives, he voluntarily places himself in a position where he has no just claim, either pecuniary or social, to the greater benefits and privileges resulting from the mutual labors and contributions of his Brethren, in their associated capacity as a Lodge. But he is nevertheless a Mason, and as such is entitled to our *individual* sympathies, and aid, if required.

---

*There may be individual exceptions to this, but they are of rare occurrence. A worthy Brother will seldom find any difficulty in connecting himself as a member of a Lodge.

FOREIGN RITES.

It will be seen by reference to page 315, (July No.) that the Grand Lodge of Virginia has declared by resolution, that it will not sanction the working of any other Masonic *Rite* than that of Ancient York Masonry, by the Lodges under its jurisdiction. No other determination on a question of this kind, could have been anticipated from this respectable Grand Lodge, and that body could come to no other without forfeiting its character for conservatism. Some few Grand Lodges in this country have been less guarded in this respect; and they have suffered or are now suffering from the consequences of thus yielding to the importunities of foreign Brethren who have settled among them. Masonry is generally supposed to be a unit,—the same everywhere, in its objects, its principles and its ceremonies. But in the latter respect this is far from being true. There is so marked a difference in the various *rites* cultivated as ancient Masonry, that, but for a few, often very few, significant points of identity, a Brother initiated in a Lodge of one, might well doubt if he were in a Masonic body, while witnessing the ceremonies of initiation in another. The continent of Europe is literally flooded with Masonic *rites;* and if the way is once made clear for their free introduction into this country, the same measure of confusion among the workmen will prevail here, that now mars the unity of the Order there. Ancient Masonry will exist only in name. It is within our own day and recollection when many of our Lodges would not recognize a Scotch or French rite Mason as a Brother. Having conceded this point, and agreed to receive them as Brethren, we are now asked to take the *rites* themselves, and incorporate them upon our Masonic system! The old Grand Lodge of Louisiana tried this, and the consequences are known. Another Grand Lodge has done the same thing, though in a more restricted and less offensive manner, and is now realizing the effects of its indiscretion. The true policy of this country is indicated by the action of the Grand Lodge of Virginia. When we depart from that, we shall be at sea without compass or chart. One rite is as much as we can properly cultivate, and more than some of our Grand Lodges can properly govern. Let us stand by that, or we shall soon have nothing worth standing by. The tendency of the age is to change and innovation. Innovation, in Masonry, leads to destruction. If our foreign Brethren are not satisfied to accept and harmonize with us in such Masonry as we have to offer them, we may regret the circumstance; but we can neither conform our Masonry to their views, nor safely allow them to engraft a foreign and unknown ritual upon our system. We cannot consent to a great wrong, for the mere gratification of their personal wishes or preferences.

THE ESSENES.—NO. IX.

BY R. W. JOHN H. SHEPPARD.

Discipline of the Secret—I will now adduce a few more extracts from the writings of the early Fathers, rather as cumulative evidence, than from any distrust or doubt in the soundness and strength of my position. If we look to the number and respectability of the witnesses—the wide extent, over three hundred years, which they cover in their testimony—and the unwavering, unbroken coincidence in this one point, the Discipline of the Secret, we shall find that there is not a fact in the history of ancient times, more clearly proved and corroborated. And there is not one single Father of the Church, who accuses the writers on this subject of heresy or mysticism or such delusion as made men in the first centuries of Christianity fly like wild beasts into deserts, stand for years on pillars, or cut some capor like the Knight of La Mancha, when he stripped and went through penance in the Sierra Montena, or Black mountain, for the love of the Lady Dulcinea del Toboso. No; these great luminaries of Church history knew what the secrets were, believed in them and have left an eternal record by their own attestation to their value. But to continue:

To St. Cyril of Alexandria among the Greeks and Orientals according to Mosheim "is due the first place" in the age in which he lived; and the Dr. goes on to remark, that "it would be unjust to derogate from the praises which are due to this eminent man." He was made Bishop of Alexandria A. D. 412 and died in 444, to what age he lived I have no means of ascertaining. His enemies were exceedingly bitter against him; for he was naturally haughty and very ardent in his temperament, and he lived in a day when many new and turbulent doctrines sprung up while the secular arm was too ready to execute the decrees of Church Councils, and draw down the thunder of their excommunication on heresies. His quarrel with Nestorius was violent and he drove him into the desert. His influence, therefore, was great and as a writer he is regarded as high authority.

In his VIIth book again Julian, St. Cyril declares that "These *mysteries are so profound and so exalted, that they can be comprehended by those only, who are enlightened.* I shall not, therefore, attempt to speak of what is so admirable in them, lest by discovering them to be *uninitiated*, I should offend against the injunction, not to give what is holy to the impure nor cast pearls before such as cannot estimate their worth." And again, "I should say much more, if *I were not afraid of being heard by those*, who are *uninitiated, because men are apt to deride what they do not understand*; and the ignorant not being aware of the weakness of their minds, condemn what they ought most to venerate." *Tom.* 6, *p.* 257, *Oxon*, 1703, *fol.* Here let me remark, if these pearls had been of so little value, if these *seeds of the initiated* had been only frivolons or idle ceremonies and the mere pomp of parade, as some Divines have asserted, could St. Cyril, St. Ambrose, St. Augustin, and indeed the number I have already quoted, have all consented to a lie, and palmed it off as a sublime truth to distant ages, to nations then unborn, to continents then undiscovered? Let our enemies choose either horn of the dilemma they please; but let them not trample this pearl under their feet and then turn round and rend us, because we believe in the Discipline of the Secret.

Theodoret, Bishop of Cyropolis, a city of Syria, born at Antioch, A. D. 393, was a pupil of Chrysostom, and chosen Bishop in 420. He was at swords' points with St. Cyril and condemned his decree against Nestorius. Theodoret wrote many valuable works. Mosheim calls him "an eloquent, copious and learned writer." His Ecclesiastical history commences, where Eusebius left off in A. D. 322, and was carried on to 428. He died in 457. In one of his "Three Dialogues," called the "Immutable," he introduces Orthodoxus, speaking thus: "Answer me if you please in mystical or obscure terms, for perhaps, there are some persons present who *are not initiated into* the mysteries." And in his preface to Ezekiel, tracing up "The Secret Discipline" to the commencement of the Christian æra, he says: *these mysteries are so august, that we aught to keep them with the greatest caution.* Dial 2 and 1. Such is the statement of a man, whom Mosheim calls a famous expositor. And it is worthy of remark, that these two Fathers, St. Cyril and Theodoret, though enemies to each other in matters of faith and doctrine, yet agree in this mystery of the Secret and both have left their evidence, running in the same path.

I might also refer to Justin Martyr, Herodian, Eusebius, and St. Austin in further testimony of the frequency of the allusion made in Ecclesiastical history to the Discipline of the Secret; but it may be deemed unnecessary. With only one authority more to this point, therefore, will I trouble the reader; that of Minutius Felix, an eminent lawyer of Rome, though a native of Africa. He wrote a very able defence of Christianity, and lived in A. D. 212. His great work a Dialogue entitled "Octavius," Dr. Lardner praised highly, and Mosheim remarks, that "it deserves an attentive perusal from those who are "desirous of knowing the state of the Church during this century." In his defence, *Lect.* ix. *page* 90, *Ed. Gron. Lug.* 1709, are these words "Multis se notis et insignibus noscunt et amant mutuo pæne ante quam noverint." Many of them, (the Christians,) know each other by tokens and signs, and they form a friendship for each other, almost before they have become acquainted." This is a beautiful illustration of genuine Freemasonry; for Brethren, who are strangers and perhaps never saw each other before, find as it were the windows and doors of each other's minds opened by a talisman, and perceiving they have both been to a similar school and have mental furniture of a similar kind, they feel at once like old acquaintance.

Among the marks and symbols used by the Faithful in the Discipline of the Secret, we frequently meet with the word Tessera; some account of it, therefore, may be interesting, as the word is now obsolete, and the last use of it I have met with recently was in a Latin circular signed by nineteen Masters of Lodges in different cities of Europe, among whom was the distinguished scholar, Philip Melanthon; written June 24, 1535, wherein the clause, "aptus signis et tesseris," united with tokens and tesseræ, was introduced. To this singular document I shall have occasion to refer hereafter.

The Latin Tessera, is derived from the Greek word *Τεσσαρες, four*, and was originally designative of a square piece of stone or wood used in making tesselated pavements; afterwards it was applied as a tablet on which any thing was written and finally in the plural as a cube or die, marked on six sides for playing at dice. Its most general use was as a watchword, or pass word, of the Roman army; for according to Livy it was a piece of square metal or wood, with the signal inscribed on its face, and, from its four corners, was called Tessera. When the camp-watches were set, this watchword was handed down by the General, through the Tribune, Prefect and Centurion to the soldier on guard. In the time of Brutus the watchword of his army was "Libertas," inscribed on the Tessera.

There was also a Tessera frumentaria, or ticket for grain in use among the Roman merchants; which was probably a token of so much due. Then there was the Tessera hospitalis, which was a piece of wood cut into two parts as a tie and token of friendship; each party kept one, and they swore mutual fidelity by Jupiter. To break their tessera was considered as a dissolution of friendship. In the plays of Plautus reference is made to this fact, and I allude to it as an interesting feature in ancient customs.

> "Deum hospitalem ac tesseram mecum fero."
> Pœnulus (the young Carthagenian.) Act. v. Scen. 1.
> I carry my protector of hospitality, my tessera, with me.

Also, in the play of Cistellara, the little chest, Act 2d, Scene 1.

> Hie apud nos jam, Alcesimarehe, confregisti tesseram.
> Here now with us, Alcesimareh, you have broken your tessera.

Among the early Christians the tessera was very generally used; as with the Romans it was the military watchword, so in the Discipline of the Secret, it became a kind of tutelary god of fidelity, the watchword of friendship. It was the visible Mark—there are those who know what I mean—of the inward and secret confidence between two Brothers, who had witnessed sublime mysteries. Tertullian, somewhere in his writings describes the Tessera, as of gold or silver material: sometimes it was made of bone or ivory. It was called a jewel. The one used by the Christian Brethren, according to Tertullian was usually a bone, shaped like a fish; for the early Disciples were called Pisciculi, fishermen, but literally little fish. On its face was lettered the word *Ιχθυς*, which being interpreted by the Greek initials means Jesus Christ, of God, the Son, the Saviour. It is thought that the passage in Malachi, chap. iii. 17, alludes to the custom of a tessera which had long prevailed among the Jews, "They shall be mine, saith the Lord of Hosts in that day when I make up my Jewels." The change of form from a square to a fish, is another instance how the same word becomes tropical and almost loses its derivation and original meaning as the fashions and customs of society alter. The etymology of some words however, is an intellectual treat; such as scrupulous, scrupulus, scrupulosus, a scrupus, a chessman; and when we think of such a derivation, the idea of this mental act of caution, is at once associated with that of a chess-player meditating upon a move.

In the Catacombs of Rome discoveries have been made confirming the description of the Tessera, given by Tertullian. Accurate pictures of this *Masonic Mark*, shaped like a fish, were numerous, and had a variety of inscriptions engraven upon them.

In the library of Harvard University there is a valuable work on these Catacombs in Latin, being a translation of "Roma Sotteranea," by Antonius Bosio. It was published after his death by Severano, in 1632. The descriptions and paintings are said to be very correct; for Father Bosio spent more than thirty years in exploring those dark and dreary excavations, which extend for miles in every direction under Rome and were the last resort of the persecuted Christians in the first three hundred years after Christ. The Catacombs were supposed to have been of Etruscan origin, in which tombs were built long before the year "Urbis conditæ," of the building of the city, as we used to read in the dull annals of Eutropius. They are spoken of by Cicero as of great antiquity in his time.

Here many early Christians were doomed to labor in servitude, getting out sand or quarrying stone for the public works—perhaps for Heathen temples; a fact we obtain from the pictures of them on the walls of the underground Chapels, wherein they are drawn in the short tunic and scanty clothing of a slave, not in the garb of a Roman citizen. It was in these subterranean abodes, sixteen hundred years ago, the Christian fugitive in Italy found a safe retreat amidst labyrinthine windings, deep caverns, hidden chambers, chapels and tombs, where he could lay concealed in this Dœdalian city of the dead until the storm had passed by; and beyond doubt in very many instances some of them suffered by starvation with their little children in a manner no less horrible, than that described by Dante in "The Inferno," Canto xxxiii., where Count Ugolino and his sons shut up in a tower, gazed in each other's faces, as one after another sunk under the dying agony of hunger.

The usual entrance to the Catacombs is under St. Sebastian's church, which is two miles from the gates of the city and is situated by the Appian way, where on a desolate spot surrounded by ruins, among classic scenes of reminiscence, it looks towards the broken aqueduct of Claudian, and the fountain and shrine of Egeria and far beyond them to the distant hills where stood the villa of Horace and his "pauca jugera" his few acres of vineyards and olive groves. It is said that in these subterranean abodes St. Stephen, the first Bishop of Rome found a safe retreat in the day of persecution. Here many illustrious persons have been buried, besides a vast multitude from the city, which no man can number.

The pictures in the Catacombs are numerous and many of them illustrative of scripture history and are very ancient. "One of the most elaborate paintings in any part of the Catacombs is a representation of our Lord's baptism discovered in the cemetery of Pontianus;" where John the Baptist is portrayed as pouring water on his head as he stands midway in the river. May not this picture, drawn undoubtedly within the first three or four centuries of the Christian æra, throw some light on a vexed question among Christian Divines? There are many religious symbols and emblems thus preserved; among them the tablet or tessera, in the form of a fish predominates; as A. D. 194, "St. Clement recommends to the Christians of Alexandria to have it engraven on their rings." The emblem of the Cross and the Anchor was also frequently used. It is worthy of remark, too, that the ancient Arch in some of the Chapels in those Catacombs, was formed like the vesica Piscis, the bladder of a fish.

But it is time to pause; we have descended, as it were into the sorrowful home of the early Martyrs—we have wandered among the burial-places of the dead—we have gazed at galleries filled with paintings on the walls, still as death and waiting to be revealed by the lamp—and we have walked in corridors, where the hymn of the suffering saint once rose from those underground solitudes to Heaven—and there we have found the Tessera pictured in the chappel—a memorial of the "DISCIPLINE OF THE SECRET." Oh may we all imitate our ancient Brethren in their purity of faith and conversation, in their friendship and fidelity, and take care that, our harmony never be disturbed, our Tessera never be broken!

THE PROPOSED CONFEDERATION.

[From the Address of the M. W. Grand Master of the Grand Lodge of New York, June, 1855.]

THE principles and practical arrangements embraced in the articles of the proposed confederation are the same, in the main, as originated with, and were submitted by, our venerable and beloved Br. TOWN, at the June Communication of 1850. It was at a period when the subject of a General Grand Lodge was being universally discussed, and was, at *that* time, before this Grand Lodge for consideration. It was when the acts of this Grand Lodge were subjected to the most scrutinizing investigation of the Masonic world. The humiliating ordeal through which we were passing called forth all the forbearance and charity we individually possessed and Masonry teaches. The dignity of this G. Lodge, its high moral and Masonic integrity, conscious of its indisputable rectitude and the firm basis upon which it stood at that time, produced an acute sensitiveness toward passing events. It was at a time too when enough had transpired to indicate the approval of our distant Brethren generally. It was a happy and proud moment when we realized what had been anticipated; the approving verdict of our sister Grand Lodges came in thick array upon us: our old sister Massachusetts, old in years, but fresh and vigorous as youth, leading the van, with the wisdom we always look for from the East; then came old Virginia, with the genial influences of the South, to nurture the growth of Masonic virtue in our midst; then, in quick succession we had the approval of them all. Since then, one, a solitary *one* has reconsidered its resolutions, and left New York without a recognized Grand Lodge. The occurrences of that day satisfied this Grand Lodge that a General Grand body was not only unnecessary but would be hurtful in itself and pernicious in its tendencies.

The scheme of our Rt. Worshipful Grand Chaplain met with more favor; but even that did not receive the sanction of this Grand Lodge, and was consequently laid aside. Since then some of our most intelligent and zealous Brethren have revived it. It is painful to differ with them in their views in regard to this matter; I sincerely wish I could give it my hearty approval; were it encumbered with but one of its many objections, viz., *uselessness*, it might have my concurrence, but I think I perceive, in the future, dissatisfactions, heart-burnings, strife and contentions. There would be warrings between the Confederation and other bodies who are not its members.

We have a tribunal now, before whom an offender may be brought, with or without his consent, and made to abide decision; this Confederation would only encumber the wheels of justice; it would produce new obstacles, and rssult in new issues; upon the whole, I can perceive no possible good to arise from it.

The Committee of that body, in their report remark, "that they submit the following preamble and articles of Confederation as containing their conclusion, * * * * as embodying a plan for uniting the Grand Lodges of the United States, upon a basis the least objectionable in its character, and most feasible and serviceable in its operation and results."

I was struck with that portion of the report which speaks of the plan proposed as the "*least objectionable in its character.*" It is a significant expression, and conveys fully the sad realization of my fears, that the most perfect system of confederation which the ingenuity of some of our wisest and best Brethren can suggest, has its objections. I presume it will be a difficult matter to conceive a scheme for the purposes set forth in the Articles of Confederation, that will meet with unanimity, or is entirely without fault; were such a connexion necessary, this fact alone should not prevent its accomplishment; but when we reflect that already we have a system long-tried, and without these objections, it is no wonder we pause before we attempt an experiment. As the Grand Lodges are at present organized and governed, discussing all mooted questions and giving mild, yet cogent reasons for their conclusions, we may view them as a constellation, each as a star emitting its own light, and which, when blended, reflect a glory both penetrating and lustrious. We can possess no organization whose decision can be held more authoritative, binding and final to all parties concerned.

GRAND ENCAMPMENT OF TEXAS.

WE have received a copy of the proceedings of a "Convention for the organization of the Grand Encampment of Texas, held at San Antonio, Jan. 19, 1855." The Encampments represented were—San Filipe de Austin, No. 1; Ruthven, No. 2, and Palestine, No. 3. The Convention was held under the authority of the special Warrant of Hon. William B. Hubbard, of Ohio, G. G. M., and was organized by the appointment of Sir William M. Taylor, President, and Sir James M. Hall, Secretary. A Committee was appointed to draft a Constitution for the new Body, and another to nominate a list of officers. Both reports having been accepted, the officers were duly elected and installed—Sir Samuel M. Williams as G. Master; A. S. Ruthven as D. G. M.; W. M. Taylor as G. G.; E. W. Taylor as G. C. G.; Andrew Neil, of Seguin, G. R. There being no further business requiring its attention, the G. Encampment was closed in due form. Sir Kt. Williams having resigned since the organization, Sir Kt. Ruthven has been elected G. M. and the other officers above named have been advanced, Sir James Sorley filling the place of C. G.

GOVERNMENT OF LODGES.

We heartily commend the following remarks to the officers and members of our Lodges generally. They are from the excellent and able address of Br. M. W. William H. Howard, Esq., of California, noticed in our last number. Let the counsel of our Brother be followed, and the great wisdom of it would soon manifest itself in the improved condition of our Lodges, and the greater beauty and harmony of our meetings :—

A word as to the government of Lodges, as well as in regard to the deportment of the members composing them, will not be inappropriate, and is perhaps needed here as much as elsewhere. A badly governed Lodge should be a thing unknown to Masonry, whose teachings are so wholly at variance with every thing that would lead to such a result as scarcely to admit the supposition, were not the fact too frequently known to exist. This, and a consequent mismanagement of its affairs generally, though commonly attributable to the negligence and carelessness, and often to the incompetency of those more immediately engaged in administering them, finds a ready, and often potent auxiliary, in the conduct of the members themselves, whose impropriety, however, finds no excuse in the fact of their being unrestrained, or in the lame and humiliating apology of a bad example. Every Mason should strive to be an example for good, and not for evil, to all his Brethren ; and should deport himself as if the well-being of the whole Fraternity were dependent upon his own exertions and good behavior. He should properly second every effort to enforce propriety of conduct instead of furnishing material for discord and confusion. We all have our faults in some shape or other, and they are generally more visible to others than to ourselves ; and it is therefore the more incumbent on us to deal charitably with the errors of others ; and especially not to risk the commission of a yet greater one ourselves, by applying a supposed corrective in a rough, discourteous, and consequently unmasonic manner. Deal gently and kindly with a Brother's failings, and set him an example of propriety which he may safely follow. Kindness and gentleness of disposition, when influenced by good example as an earnest of the sincerity of him who administers a reproof, will accomplish more towards winning the heart, and turning a delinquent Brother from the error of his ways, than any hasty and violent denunciation, which serves only to awaken the worst feelings of his nature, and to close the avenues of his heart against the unwelcome corrective. In the language of an inspired writer, "Count him not as an enemy, but admonish him as a friend."

Punctuality in attendance is particularly desirable, and should begin with the officers of the Lodge, who ought never to be absent from their stations at the appointed hour, on any pretext whatever, when it is possible to be present. Nor should the presiding officer delay the opening of the Lodge beyond the stated hour, when there is in attendance a sufficient number of the members to proceed. And when it is possible to do so, any vacancy occurring by the absence of an officer from his post should be filled by appointing a *member* of the Lodge, and not a visitor to the place ; for although the latter practice is not unlawful, it is bad policy, when it can be avoided, as it throws a hindrance in the way of members qualifying themselves, and affords a sad commentary upon their proficiency.

It has been appropriately remarked by a distinguished Brother, that "the labors and duties of a Lodge, should begin and end with prayer." "It is enjoined by the Constitutions, and cannot, with propriety, be omitted." No Mason should feel ashamed to bow in humble adoration before the Supreme Ruler of heaven and earth, and invoke His blessing upon a lawful undertaking ; and it has not been our lot ever to have encountered either man or Mason so good as to render it unnecessary. It is a duty which we acknowledge upon the very threshold of Masonry, and are taught to exercise at every step we take. Prayer, like virtue, is its own reward, and its fructifying influences, like the dews on the mountains of Zion, descend upon and enrich the human heart. It is the key which unlocks the treasury of heaven, placed in our hands by our Supreme Grand Master, that we may draw at will on His exhaustless resources, and be the richer, the more we disburse.

Levity ought never to be permitted within the Lodge, and should never be tolerated during the opening and closing ceremonies, and the conferring of the degrees. It destroys the solemnity of the ritual, and leaves an unhappy impression upon the mind of the candidate, not unfrequently resulting in disappointment and disgust. The rites of Masonry are too solemn and impressive in their nature, and its teachings too deeply imbued with the spirit and sanctity of the religion of God, to be treated in a light and trivial manner.

Hasty and unguarded expressions, and ebullitions of passion, are highly reprehensible, either within or without the Lodge, and should be sirictly guarded against. One of the earliest lessons we are taught in Masonry is to learn to subdue the passions and rule and govern them, instead of suffering them to rule and govern us ; and when we so far forget ourselves as to suffer them to become our masters, and proclaim, by our acts, that we regard the ties that bind us together as mere ropes of sand, unenviable indeed, is the position of such a Mason, in the sight of all his Brethren. His best apology is degrading, as it involves a mental or moral weakness, and probably both, and shows that bad material has been worked into the temple to mar its beauty and endanger its stability.

What shall we say of the detraction and abuse, and the vile outpourings of the poisonous tongue of slander, when used by a Free and Accepted Mason ? Our accredited first Grand Master has said that "He who uttereth a slander is a fool," and upon such, Masonry has long since placed the seal of her reprobation, and closed the portals of her sacred temple. The lips of a Masen should never give utterance to an unkind expression or an untrue word. Masonry is deeply imbued with the spirit of kindness and toleration, and when its character is divested of truth, the principal tenet of a Mason's profession, becomes beggared and worthless, and has lost its richest and brightest jewel.

The Lodge is not a suitable place for polemic display, or the practice of chicanery and management, to attain some favorite object that probably could not otherwise have been accomplished. A measure which needs the use of such appliances, with the consequent suspicion of insincerity and selfishness which will naturally attach to it, is apt to be of questionable utility, and to involve the very consequences which had to be concealed by management to ensure its success. Honesty and fair dealing should characterize all our proceedings ; and it is worthy of remark that the best workmen and most useful members of the Lodge have generally the least to say. Masonry loves a silent tongue, but willingly lends a listening ear when its silence is broken by words of wisdom, giving embodiment to her eternal truths, fit gems to be stored in the depository of faithful breasts.

Let me here take occasion to mention a most inexcusable impropriety, which is complained of in other jurisdictions, and for which, should it ever have obtained in this, there is no term of reprobation too severe. It is the *brow-beating* of members, and using other unmasonic means, to secure the admission of some friend into the Lodge, who might otherwise have been regarded as unworthy. Such conduct requires utter condemnation, and when it can be fastened beyond a doubt on its perpetrator, should at once secure his ejection from the Lodge.

Although the necessity may sometimes exist of holding Lodge meetings until a late hour, it is of rare occurrence, and should not be assumed upon too slight a pretext. Our families have a right to a reasonable portion of our time when the business of the day and its cares are over, and it is hard indeed to deprive them or ourselves of the enjoyment of the domestic circle upon too slight a pretext. Masonry sanctions no practice that is calculated to disturb the domestic relations or cast a gloom around the fireside at home. There is not a flower that blooms upon an oasis of life to distill its fragrance into the heart of wife, widow, mother, daughter or sister, but should be fondly cherished by the true-hearted Mason, and cultivated with a kind and charitable hand. Let us not, then, injure them by unnecessary neglect. The want of time in which to do the business or work of the Lodge may easily be remedied, without drawing too freely on that due our families, by early and punctual attendance, and a prompt, systematic and orderly course of procedure when assembled.

When the business transactions of a Lodge are through with at a stated meeting, it ought not to be called off to some future day, but should be closed in due and ancient form. But should the Lodge necessarily be called off to assemble again at a specified time to finish business already begun, when called on again, no new business should be introduced, admissible only at a stated meeting, as such continued meeting could not properly be considered a part of said original meeting for such purpose. All members within reach should be duly notified of a called meeting, and of the purpose for which it is to assemble.

When the business of a meeting is through with, it is bad policy to close the Lodge in a hurried manner, omitting half the ceremonies for the sake of saving time: and probably worse still to call off to some future day, for a like reason. It is thus that the Brethren become unskilful and deficient in the opening and closing ceremonies, until portions of them are almost entirely forgotten. The same remarks will apply to the work and lectures, which should always be done and given in full. Opening a Lodge on the third degree does not necessarily involve the previous or include the present opening on the first and second; nor do I think it necessary, when convened, to open on any other degree than that appertaining to the business or work to be done. A Lodge of Free and Accepted Masons, according to our understanding of the term, is comprised of three separate degrees which maintain a relationship towards each other not to be disturbed, but dependent upon and protected alike by the authority under which the Lodge is held; neither one of them exercising a controlling influence over the others further than may be necessary to keep the chain of connexion unbroken, or may be given by legislative enactment as is the case now in reference to the transaction of business, &c., only in the Master's degree. It is of comparatively recent date that all business transactions, ballotings, &c., have been transferred to the third degree, as our own recollection extends to the time when a different practice obtained.

I do not consider that there is an essential difference, in a lawful point of view, as to whether a Lodge be opened or closed *up*, as it is termed, or opened *up*, and closed *down*; but for the sake of uniformity, I would recommend the former practice, as it is the one in most general use.

ORIGINAL HYMN.

[Written by Rev. Mr. Robbins, of Framingham, for the celebration at Milford, on the 24th June, but received too late for the occasion.]

GREAT BUILDER of the royal arch
Of Heaven, who leadest on the march
Of systems infinite! may we
Unblam'd adore thy Majesty.

On Thee, as its fit Corner Stone,
Nature's foundations rest alone—
Thy morning stars together sang
When order out of chaos sprang.

Let TRUTH and HARMONY and LOVE
Illume our pathway from above,
Till BROTHERHOOD shall make us free
And all ACCEPTED SONS to Thee.

And when these Tabernacles fall—
Pillar and Arch and Capital—
Build us in Immortality,
Eternal Temples, filled with Thee.

GRAND LODGE OF NEW YORK.

WE have read with the highest satisfaction, the very able and excellent address delivered before the Grand Lodge of New York, at its late session, by M. W. JOSEPH D. EVANS, Esq., Grand Master. It is replete with good sense and wholesome counsel, as the reader may infer from the liberal extracts given below:—

THE NEW CONSTITUTION.

We are now at labor under our new regulations; the amendments, which received the affirmative vote of the Grand Lodge at its last Annual Communication, were submitted to the Lodges, and by the 1st of December last, had received the affirmation of a majority of the whole; this fact was ascertained by the Committee raised by you for that purpose, and was announced to the Craft. We know that the Ancient Constitutions and usages are unalterable, but the Craft have an undeniable right to make local regulations for their own government, and in their own prescribed way. In gliding from the old into the new regulations, notwithstanding some of the changes are of momentous and grave import, affecting the special privileges of some, and the general interests of all, yet the transition is scarcely perceptible. Political, religious and social changes are oftentimes great and abrupt, frequently produced by unforeseen circumstances, but, in the main, productive of incalculable benefit to the existing or succeeding generations. The wants and necessities of a people naturally suggest reform and improvement; progress is the natural consequence of the high literary attainments of the intellectual, and every age has its Ciceros, its Luthers, its Calhouns and Clays. It is a matter for exultation, and of special pride, that we have an institution in which the inward ebullitions and commotions, growing out of adverse views and opinions, like the different colors of a prism, blend in one harmonious ray of light and love.

The changes effected by these regulations bring us nearer a purely representative system than the Fraternity in this State have ever enjoyed and the rights and privileges of the Lodges are more equitably distributed.

CORRUPTION OF THE RITUAL.

Within the last twenty years innovations have sorely afflicted this jurisdiction; doubtless changes were made with no intention to divert the lawful teachings, but produced through ignorance or forgetfulness. It is a source of painful regret that there has hitherto been such a diversity of work among the different Lodges and more lamentable in the fact, that the teachings of some are most ridiculous and absurd. It is a matter of surprize too, that intelligent men, men of mind and education, can consent to instruct a candidate in a lecture which does violence to the simplest rules of grammar; this, however bad, we might survive, but the substituted words and forms divert the teachings of our ritual and destroy the hallowed principles of our glorious institution. The fatal destroyer insiduously creeps in and preys upon our vitals, innocent enough in its intention, but deadly in its effects, destroying, in their anxiety to use a beautiful word or idea, that quaintness of expression which evidences the antiquity of our Order.

RITUAL EDUCATION.

Our Brethren should be thoroughly educated in Masonry, beginning with the alphabet; passing through the rudiments, they find in the ritual the true principles of our institution gradually developing themselves, and thus through a succession of tenets, ornaments and symbols find themselves capable of comprehending and appreciating the great moral principles and their teachings, which give vitality and stability to Masonry.

A knowledge of the ritual excites thirst for deeper draughts from the spring of Masonic wisdom. I scarcely know an active worker who is not a reading Mason, seizing every opportunity to add to his stock of Masonic knowledge. It is in this manner men become bright Masons.

In this connection I will remark, that I view as disastrous, the practice in some of our Lodges of giving the second and third degrees without requiring the candidate, in open Lodge, to prove his proficiency in the preceding degree. Indeed I can hardly realize how a Master can conscientiously practice or permit it. It certainly is not allowable by our rules, and is a positive violation of Masonic usages. Nor can I imagine where an excuse for such an omission is to be found. There is nothing that has a semblance to a precedent save the prerogative of a Grand Master, who can make Masons at sight. I am not satisfied that even he possesses the right to dispense with any of the forms, ceremonies or requisitions of ancient usages in passing a candidate through the several degrees. If such be his right, it certainly pertains to no one else. I know no justification or authority for the introduction of the words, "*As far as time and circumstances will admit.*" Justice to the candidate and the institution forbid it. It is nowhere to be found in our ritual. I view this departure from Masonic usage as an innovation and great evil. It is pregnant with the most disastrous consequences, affording facilities for carrying initiates through by scores, who, after being raised, are not capable of making themselves known as Master Masons in a workmanlike manner. These facts are painful to dwell upon, and I trust the evil will be corrected by you.

TOO MUCH WORK.

From the zeal and anxiety manifested by some of our Brethren for the acquisition of membership, it would be supposed that numbers add strength to our institution. This is manifestly an error. From this mistaken zeal many have obtained admission who, neither by practice nor in capacity add beauty or strength to the Temple we are striving to perfect. In view of the large amount of such material with which we are now encumbered, the portals to our Temple might with great utility be closed, until time was afforded for its perfection, as well as to adorn and beautify its inner courts; to found libraries for its halls, and ornament its walls with files of Masonic periodicals and literature; then social and intellectual enjoyment would take the place of listless gazing and apathetic inactivity. We would better understand what Masonry is; we would then have time to fathom the depths of Masonic literature, and dwell upon its ornate and symmetrical proportions. Every Mason would find himself to be a Brother; the undue aspirations for office, that now send their poisonous shafts to the vitals of many of our Lodges would cease; discontented aspirants would lose sight of self, and merge in the common weal of the Brotherhood, and Masonry would be itself again; Brotherly love would prevail, and every social and moral virtue would cement us.

MASONIC LIBRARIES.

There is an evident desire on the part of the Fraternity of this State to become enlightened to the full extent of our literature; it occurs to me that this disposition should be encouraged by the Grand Lodge; we should set the example and complete our library; we should possess every Masonic work published, and every periodical that issues from the press. Every Subordinate Lodge should possess a library, not encased for the books to lie mouldering on the shelves, but a *circulating* library, that every member may reap its benefits, should he wish to avail himself of the privilege. A certain per centum of their income could be wisely appropriated for this purpose, until the end is accomplished; it would then require but a small amount to perpetuate it; they could continue to receive all the Masonic publications of the day, both at home and from abroad. There is scarcely a Lodge in the State but would avail itself of this desideratum for its future welfare and standing, if it has the countenance and encouragement of this body.

THE ORDER IN THE STATE.

In general, Masonry, in this jurisdiction, was never in a more healthy and prosperous condition, and could we keep its moral balance poised where it is, peace, harmony and brotherly love would move in their triumphal car to the pinnacle of Masonic greatness. We cannot, however, hide the fact, if we were disposed to do so, that Masonry has to war against frail human nature. We, in common with our sister jurisdictions, occasionally find a Lodge in which, from a variety of causes, are difficulties, but Masonry heals them all; it has a balm for every wound, a solace for every trial. There are but few instances of this character, to which your attention will be called.

Clandestine associations still exist in our midst, these illegitimate bodies being geographically nearer to this jurisdiction, are on that account sources of annoyance, though, as an excrescence, no nearer allied, nor more abhorrent to us than to any other regular Masonic body. The wall which separates us is less accessible among our own Lodges than is found elsewhere; and, when comparing the Masons of New York with those of some of her sister jurisdictions, we find, that obedient to her instructions, they dare not hold Masonic communication with those under the ban, while we hear of such a breach of duty among Masons of other States, and a want of carefulness in scrutinizing the visitor.

Some of our distant Brethren comment very freely, and sometimes unfeelingly, upon the state of affairs as they find them in New York; they mistake when they class us with the expelled. I presume they can hardly expect us to hold Masonic intercourse with those who are as foreign to us as they are to the Brethren of other States. The expressions of pity we sometimes read, must be intended for the expelled, we need none of them; we have no objection, however, to mingle our sympathies with theirs, for those, who forgetful of their duties, have, by their conduct, become Masonic outcasts. I hope our Brethren will keep these distinctions in view; our past course clearly demonstrates our fidelity to Masonic integrity and virtue, and our determination to maintain the purity of our laws.

The noble stand taken by Massachusetts against these spurious bodies, is one truly Masonic. I trust the same in effect will be followed by every other Grand Lodge; she deserves Masonry's warmest gratitude; she was the first to acknowledge the truthfulness of our position and continues firm in sustaining us in it.

The moral condition of our Lodges will bear a favorable comparison with those of any other jurisdiction in the country. A high standard is maintained, with true Masonic vigilance, and a delinquent promptly visited by a discipline commensurate with his offence. Errors and irregularities are giving place to the products of a more perfect knowledge of our ancient customs. *The great influx of persons from modern institutions, impregnated with ideas and notions strangely at variance with, and foreign to our own government*, have rather tended to clog our wheels and impede our progress. In endeavoring to correct these errors we fear that Masters of Lodges are apt to incline too far to the other extreme; some presuming to all power, both in and out of the Lodge, leaving the Lodge a mere cipher; others departing so far from Masonic rule as to have carried their warrant with a candidate to another Lodge, and conferring the second or third degree without the knowledge of their Lodge. The prerogatives of the office give the Master full power in maintaining the Constitutions, Usages and Customs of the Order, beyond that he is governed by the regulations of the Lodge, and has no powers out of it, by virtue of his office, except they be delegated or expressed.

BEGGARS AND PEDDLARS.

The Craft have been surely imposed upon by *itinerant mendicants*. Our new regulations wisely deprive them of the pecuniary benefits hitherto lavishly bestowed. Numbers of them have not been associated with a Lodge for years; losing sight of the institution in their prosperity, they contributed nothing to the relief of others, but now, that pinching want opens their eyes, they are heard loudest in praises of the Ancient Order they so dearly love, and are most ready to remind us of our duties to a Brother in distress; some of the most accomplished among them, together with *Masonic peddlers*, you will discover with Masonic emblems curiously wrought in their breast pins, finger-rings or watch-seals; these intruders should be avoided.

TRINKETS AND SIGN-BOARDS.

It is a matter of regret that we perceive a disposition in some of our highly esteemed Brethren to imitate these impostors by wearing, conspicuously upon their apparel, a Masonic device. Masonry does not expect her votaries to expose her to the gaze of the world; in her modesty she shrinks from a boast of her existence, preferring to see herself advertised through the medium of untold benevolence and acts of hidden charity; her excellencies flourish most when cherished in the warm bosom of charity that vaunteth not itself, rather than in that soil which bringeth forth the flower without the fruit.

Connected with this custom is one equally, if not more offensive and unmasonic, by which our sacred Temple is converted into a house of merchandize. Many of our Brethren, forgetful of their avowal, made on entering its portals, that they are uninfluenced by mercenary motives, violate this pledge by placing upon their sign-boards, vehicles and cards, Masonic symbols and emblems which should possibly pertain as a means of advertisement to those Brethren alone who are manufacturers of Masonic clothing and jewels. This custom may have obtained among the Craft from a mistaken conception of the principles of our institution, and I would seriously recommend the passage of a resolution which leaves the Lodges without a discretion, in compelling its members to remove these emblems from public gaze, and advising the members of our Order to avoid all business transactions with any house in which they may be displayed.

GRAND LODGE OF MISSISSIPPI.

THIS Grand Lodge held its annual communication at Vicksburg, in January. The session was opened in a brief address by the Grand Master, M. W. CARNOT POSEY, Esq. We extract the following paragraphs:—

Party strifes and political acrimony may rage and arouse the fiercest passions in the human breast—nations may wage merciless warfare against nations, and strew the bloody field of battle with the wounded and slain—the savage in shape of man, may spurn from his portals, the wandering and weary mendicant who seeks from his hands a pitiful morsel to prolong a wretched existence—may scald the cheek of the widow with the tear of sorrow, and crush the budding hope of the prattling infant, but Freemasonry, with almost celestial inspiration, like the gentle zephyrs of heaven fanning the scorching plains, gently and unseen soothes the fierce and bitter strifes of party warfare—like the true Samaritan, pours the balm of hope and relief into the wounds of the victims of ruthless and unrelenting war—and like the gentle and unobtrusive Sister of Mercy, who has abandoned the abode of wealth and fashion, to linger over the bed of sickness and death, to administer relief, hope and heavenly consolation, amid the noxious effluvia of foul disease and wild infidelity. Freemasonry seeks not for worldly adulation, or an earthly crown of glory, and asks for no reward, save from Him, "who seeth in secret."

I will here remark that some of the committees on foreign correspondence of various Grand Lodges in the Union, urged by pride of opinion in the discussion of Masonic questions, too frequently indulge in harsh and unkind language toward each other. Their reports are read and usually adopted in haste, and without due consideration, and go abroad under the sanction and approbation of their Grand Lodges. Ours is a mission of "Peace on earth and good will to man;" hence the necessity of avoiding, in our deliberations, any language or allusion, which might, in the slightest degree, jar this mighty fabric of Charity and Benevolence, whose foundation is the world, and whose covering is the "star decked heaven."

NON-AFFILIATED MASONS.

A special committee to whom the subject of non-affiliated Masons was referred, submitted a report, which comes nearer to the true relations of this matter than many similar reports which have within the last few years appeared in the proceedings of some other Grand Lodges. The committee say—

> That while they deem it to be the duty of every Master Mason to affiliate with some Lodge, yet they know of no power to compel them to do so, in case he fails to comply with this duty. He is, in the opinion of the committee, left free to act in this respect without accountability to any one. But if he shall persist in the violation of his duty, by refusing to become a member of the Lodge within whose jurisdiction he may reside, he should be deprived of all Lodge benefits and privileges; unless he shall contribute and pay into the Lodge, at least the ordinary Lodge dues. The Committee consider it unreasonable, as well as unjust and inequitable, to allow a Brother the full benefits and privileges of the Lodge, whilst, at the same time, he refuses to become a member, or to contribute to its general fund. Your Committee therefore, are of the opinion, that if any "*non-affiliated*" Master Mason, residing within the jurisdiction of any Lodge acting under this Grand Lodge, shall neglect or refuse to pay the ordinary Lodge dues, he shall be deprived of all the rights, benefits and privileges of the Lodge, unless he should petition for membership therein, and be rejected, or should be actually unable to pay dues, in either of which cases, he should be exempted from the restriction herein contemplated.

The committee conclude this report with resolutions in accordance with the views above set forth. These were however modified and adopted in the following forms:—

> *Resolved*, That any Master Mason within the jurisdiction of this Lodge, who shall neglect or refuse to pay the ordinary Lodge dues, shall be deprived of the rights, benefits and privileges of the Lodge: that is to say—
>
> The right to visit and associate with the regular members in the Lodge Hall.
>
> The right to ask and demand charities or pecuniary aid from the Lodge or its funds, for himself or family.
>
> The right to join or move in Masonic processions.
>
> The right to a Masonic burial; *Provided*, however, that any Master Mason in good standing, who is actually unable to pay dues, shall not be subject to this restriction; and, *Provided*, further, that if any Mason shall apply for membership in the Lodge, and be rejected, he shall not be compelled to pay dues.

The Grand Lodge adopted a form for the installation of the officers of the Grand Lodge. It is concise and will probably answer in practice the purpose for which it is intended.

The report of the committee on correspondence is from the pen of R. W. Br. Mellen, Grand Secretary. There are views and opinions in it with which we do not concur. But they are not of so much importance as to call for comment. The following on the practice of Grand Lodges sending out with their proceedings, reports from committees of correspondence, embracing important principles of Masonic jurisprudence, without inquiring or knowing what those principles are, is worthy of consideration. We have so often seen the opinions of one year reversed by those of the succeeding year, in the same Grand Lodge, that we have been led to look upon such reports as sources of mischief rather than of good. The true course is, to leave all such correspondence to the Grand Master, to be noticed, as he shall deem proper, in his annual address. Subjects of importance, introduced by him, may be referred to special committees, and reported upon. Their reports being necessarily brief, will be more likely to be well considered by the body, and read in the Lodges:—

> The report having been only received and spread upon the minutes, we are not informed whether the opinions are those entertained by the Grand Lodge of Alabama, or not. We do not think the course a wise one, for a Grand Lodge to publish without condemnation, what it does not give its assent to; for with most readers, finding a declaration of Masonic law, or usage, or the approval or disapproval, of the proceedings of other Grand Lodges, in a labored report, published by the Grand Lodge, without comment, would find it difficult to divest their minds of the idea, that the Grand Lodge had adopted the report, or were, at least, responsible for the opinions of the Committee. It would be better to confine the Committees to mere matters of fact, if the results of their reasoning are not to be considered. There is no use of an argument without a judgment—and less use in reviewing the positions and arguments of Committees, however learned and intelligent they may be; for they are but the opinions of perhaps a single individual, which may be reversed by the next report, from his successor on the Committee. Then, the doctrines of the report are either true or false. If true in the opinion of the Grand Lodge, let the Grand Lodge endorse them; but if not, let them be rejected. At all events, the Grand Lodge should not lend itself to the promulgation of error, without an expression of dissent. The literary character of the report is the Committee's alone.
>
> ### CHAPTER PAST MASTERS.
>
> In the course of the argument of the Committee, it is not only affirmed that the Chapter Past Master has not only no rights in a Blue Lodge or Grand Lodge, which we admit, but that he cannot be present at the private ceremonies of installation of a Master elect of a Blue Lodge.
>
> We do not see the reason for this exclusion. The Chapter Past Master is a regular Past Master, though of another jurisdiction, and has the secrets of the Chair, as completely as any other Past Master. He can learn nothing more than he already knows, is equally bound to secrecy, and can make himself known as well. You might, for the same reason, exclude a Past Master from another Grand Lodge jurisdiction. No distinction has ever been made in this jurisdiction, between a Chapter and Blue Past Master, except the former is not entitled to preside in a Blue Lodge, and is not a member of the Grand Lodge.
>
> ### PUBLICATION OF REJECTIONS.
>
> Your Committee beg leave to again call the attention of the Grand Lodge to the subject of publishing the names of rejected candidates, and as embodying the views of your Committee, beg leave to adopt the following extract from the Report of D. D. G. M. Hillyer, (now our M. W. G. M.)
>
> "Before closing this Report, I desire briefly to call your attention to a subject, brought particularly to my notice during the past year. It is not my province nor my privilege to dwell upon it, and I only allude to it, that it may receive, at your hands, the attention it deserves, and thus be brought more notably before the Grand Lodge. I refer to the publication in the proceedings of the Grand Lodge, of the names of candidates rejected by the Subordinate Lodges. Unanimity with us is required. A vast power is thus given to our members, dependent for proper restraint and guards, alone upon the conscience and the heart. To err is human. Doubtless seeming injustice is often done in rejections of worthy men, on account of some

hidden enmity, some private transaction, engendering hard thoughts, or some unuttered spirit of repulsion. Circumstances have happened, perhaps, which render it impossible for some one member to fraternize with A. or B. In the eyes of the world A. and B. stand high as correct, honorable and intelligent men. Shall they be branded with the stigma of Masonic rejection, in addition to the private mortification of a refusal, because a single member may be unwilling, for concealed causes, to associate with them? The power of rejection is an unquestioned one. It should be preserved as it is—inviolate. Many a time has it proved a fortunate thing for the Lodge that it was there. But in our unwillingness to still keep that power, let us free the exercise of it from undue harshness, and from positive injustice. When the character of the candidate may appear to require it, sufficient publicity can be given to the Lodges, to secure them from an unworthy man, by notice to them of the rejection; but there can be but little use in spreading before the world at large, the list of our rejections, while oftentimes, by such publicity, pain, mortification and injustice are rudely inflicted."

GRAND LODGE OF MISSOURI.

We have the proceedings of the Grand Lodge of Missouri for the year ending May, 1855. The annual session was held at St. Louis, and was well attended. The Grand Master's address is a business-like and interesting paper: He says

> I am gratified in being able to announce to the Grand Lodge, that as far as my information extends, the Craft throughout our jurisdiction is blessed with prosperity and health. We are at peace with ourselves, and at peace with all our sister Grand Lodges, nothing of an unpleasant nature having transpired in any of our Masonic relations that required decisive action of me, except such as were of a local and temporary character, and all have, I believe, been amicably settled to the satisfaction of all parties, with slight exceptions, and those but of little importance.

FEMALE AND OTHER SIDE-DEGREES.

Our Brother very properly and pointedly condemns the practice of cultivating what are termed side-degrees, but are really useless impostures on the credulous, calculated to degrade and debase the character of the Institution. He says:—

> I would further suggest the propriety of prohibiting the authorized Lecturer of the Grand Lodge from conferring Degrees, called by some, even in this country, "Adoptive Masonry;" by others, "Female Masonry," or side-degrees, thereby imposing upon the credulity and intelligence of our wives and daughters. How can any well informed Lecturer, who has an honesty of purpose in communicating the work of Masonry, divert the attention of his hearers with the so-called Degrees, and attach to them the name of Masonry; it is an attempted imposition upon the intelligence of the Craft.

PROFANITY.

We find too many of our Brethren in good standing, as they term it, with their own Lodge, whose habits will not bear the test of the Master's emblem; dissipation, drunkenness, gaming and profanity are evils we daily have to encounter. The name of that being who said amidst thunders and lightning upon the top of Mount Sinai—"Thou shalt not take the name of the Lord thy God in vain," is daily profaned by members of the Masonic Fraternity, who openly publish to the world, that "a Mason is bound by his tenure to obey the moral laws." My Brethren, how can these evils be remedied; there is not a lecture given, not an emblem explained, and not a charge or precept read in our Lodges, but admonishes the hearer of the importance and propriety of abstaining from the wicked vices above alluded to—vices, the practice of which is derogatory to the character of a Mason. I hope that all who are found guilty may be kindly admonished (for they are our Brethren) as often as there is any probability of reclaiming them, and if they still persist, cut them off, no matter how painful the operation. Unless the evil is arrested, we may look for another political excitement; demagogues will endeavor to ride into office by arraying the masses against our Order; they will point to the vices and irregularities of our Brethren, and wield them as mighty engines to control popular prejudice, ignorance and bigotry. Purity of life and conduct of the members of a Lodge, will rear a column of strength that will withstand all the malice of a wicked world; it is the basis upon which we rest the perpetuity of our glorious conservative institution. We must away with the too prevalent idea, of that Masonry will make a good man out of corrupt material, nothing short of the spirit of our Supreme Master can effect that change. We lay no claim to works of omnipotence, never admit an unworthy man, with the hope that Masonry will make him better; admit only good material.

The report of the committee on correspondence is from the pen of our Brother M. W. Joseph Foster, and is a frank, plain-spoken, honest production. Our Brother says just what he thinks, and in a plain way—looking only to what he honestly believes to be the true interest of the Institution. On the Past Masters degree he holds the following language. We do not, of course, admit the propriety of conferring the degree on the Wardens.

> In discussing the jurisdiction of the "Past Master degree," showing its connection both with the Chapter and Subordinate Lodges, he (Br. Mellen) seems to reach—to us—the novel conclusion that "a single Past Master may do it,"—that is communicate to the "Master Elect" all that is necessary to qualify him for his station of W. Master of a Subordinate Lodge.
>
> Brother Mellen holds with many others, that "It is not properly a degree: it is only a part of the Installation ceremony of the Master elect."
>
> Your Committee fear, judging from what they have gathered in the last few years' experience, that most if not all the confusion and contention about this "degree," or "Order of Past Master," or, as some prefer to characterize it, "Installation Ceremony," is rather the result of entangling alliances and a thoughtless running after strange novelties, than from any desire to maintain the Unity and indivisibility of Ancient Craft Masonry.
>
> The doctrine advanced by Br. Mellen, that a "single Past Master," unaided by two or more competent Brethren, can confer this part of the "Installation Ceremony," or the "Order or degree of Past Master," must be regarded by your Committee—with their present light—as innovating on the order of things long established, not only novel but dangerous to the peace and safety of the Craft; worse than the practice of Maryland, where the degree was conferred without regard to qualification for office, but for a fee, perhaps, more for the amusement of the Brethren. Nor is the practice of conferring *it*, under the sanction of the warrant of a Chapter, much more consistent, or safe, for under it all the honorary distinction and official identity intended to be conferred is annihilated thereby. And whilst we can but lament over what we may not be able fully to control—that is, that *it* was ever

included with the degrees of a Chapter,—still, we may, if all were so disposed, take the advice of the Prophet: "Cease to do evil and learn to do well," by a zealous attempt to place things in a train that will eventually restore this "degree or Order of Past Master," or this part of the "Installation Ceremony," to that place and dignity where the indispensable wants and interests of the Craft require it, and where too *it* will be free from the bondage of all fee and fiction, not less than its present alliances, all of which conspire to weaken the force and dignity of its own pristine power.

In view of the whole, we may, perhaps, be safe in stating that the disord and confusion consequent on the *supposed* concurrent jurisdiction, forms no part of the beautiful and harmonious system of Ancient Craft Masonry. All attempts, therefore, at consistent reasoning on the subject, with such an hypothesis, must fail of any convincing effect. For, if Freemasonry be indeed an *Unit*—and without which its glory has departed—the idea of concurrent jurisdiction is absolutely inadmissible.

On this subject, your Committee have their own views, not original, however, with them, for then they would be useless, but gathered from a work published very many years ago. From this work, we learn that the three principal officers of the Lodge were all participants to a certain extent in the "Ceremony of the degree," or "Order of Past Master," or, if preferred, the "Ceremony of Installation." They were all placed under the same bonds to be faithful to the Lodge. The Wardens were invested with the means of official recognition and an additional TEST was imparted to the W M. Elect, to enable him to demonstrate his claims to the honorary distinctions of a PAST OR PRESENT MASTER.

This is the simple story about which our Brethren have written so long and eloquently.

May our Sister Grand Lodges speedily discard the *idea* of *concurrent jurisdiction*—reason henceforth on the simple principles of Freemasonry, and with one accord, *grasp* the beautiful sentiment of our captive Brethren, which so earnestly led them to exclaim, "If I forget thee, O, Jerusalem, let my right hand forget its cunning." Let this feeling of attachment to Craft Masonry be once more predominant, and discord and confusion, those legitimate fruits of a divided allegiance, "like the early dews and morning clouds," will vanish before the gilded rays of the rising sun, as He diffuses light and lustre to all within his sphere.

Our Brother does not like the "higher degrees," and thunders away at them at a great rate. He seems to think that the three Craft degrees are as much as we can profitably cultivate, and he may be right. But the trouble is, to make all others agree with him! That more degrees exist than are profitable, is manifestly true. But how are they to be got rid of? We will co-operate in any movement the aim of which is to keep our Grand Lodges and their Subordinates free from all connection with any other than the degrees properly belonging to them; but this will not prevent other bodies practising other degrees, under the general name of Masonry. Our Brother means well; but we do not readily see how his views can be carried out.

THE PROPOSED CONFEDERATION.

We give our Brethren, full credit for the best of motives in relation to this Confederation, but still we cannot but believe that they have in their great zeal altogether mistaken the means for the accomplishment of the end proposed. The fact is, there is nothing for such an organization to do that is not now much better done without it. Our Brethren are looking too high, wandering among the stars or their more eratic companions, the comets—so to speak—for means of Masonic culture and stability, which lie, it would seem, unobserved by them, yet already within the grasp of even the young initiate. Those means and appliances may be more simple than the high aspirations of our Brethren desire, not quite so finely polished and furnished as similar appliances of surrounding associations. But then *we* should never forget that our system of moral and social culture, with all the means of its perpetuity, was *devised and tempered* by those skilful Craftsmen, our ancient Brethren, whose work has been fully tested by a long series of ages. And though we, in self-sufficiency, suffer them to lay idle among our unfinished works, yet it is not because of their ill adaptation to the work designed, but rather because our Brethren have been *diverted* from their use by that aspiring spirit, which for more than *sixty years* has been devising some new and untried creations. But thanks to the providence of God and the genius of Masonry, thus far we have been *saved* in our ancient simplicity. What the best "*interest*" of Masonry now requires is nothing of the kind proposed, but a prudent, careful and faithful performance by each of the practical duties everywhere acknowledged by the Craft. For the plan of Freemasonry, as it has existed for ages, in all its principles and details, is of universal application, perfect in all its parts for the purposes designed. And like those beautiful architectural structures of ancient Greece, perhaps also the work of our Brethren, each omission or addition by us in its construction, either in detail, principle or proportion, can but manifest our ignorance and presumption, and is sure to mar the symetry and beauty which has been so universally accorded by the wise and good of all ages. Let us therefore take the advice of that great patriot and statesman, and timely learn to "*let well enough alone.*"

Freemasonry is also as extensive as the wants of *man*, at least so far as his moral and social relations are concerned, and like a great tree whose foliage is a perpetual green, all the *nations* of earth, who acknowledge the Mason's God, without a fear of the distinction of sect, creed or party, may now gather in social and fraternal concord under the refreshing shade which its wide spread branches afford. It is also so plain and simple, both in what it teaches and in what it requires, that even the young initiate may readily understand not only its precepts, but their practical effects on all the multiform relations of life. Then why is it that our Brethren are so constantly urging—yea, almost forcing their untried *experiments* on that system which has so successfully resisted for so many centuries the wily assaults of all its enemies? Would that your Committee had the eloquence of an angel, that they might successfully warn our Brethren to beware.

There are also features in the "articles" proposed which cannot be adopted, in the opinion of your Committee, without bringing great trouble into the *body of Masonry*, between the Grand Lodges and their Subordinates, and yet it is gravely argued in the address of the Committee, that a Grand Lodge gives up none of its power, by adopting the articles of confederation. But we think the difficulties contemplated in the second and sixth articles would in many cases, if not all, render a Grand Lodge powerless for all the practical purposes of discipline in its own jurisdiction. *Strange feelings* oppress the mind of your Committee at this point, but whether our Brethren of the Convention might not just here have felt equally as strange, we are not prepared to say. They may have doubted, hesitated, perhaps counted the cost, but the old motto—risk all to save all—seemed to prevail, and they boldly staked the peace and harmony of the Fraternity on what they doubtless deemed the *sure* success of the adoption of their "experiment." In the opinion of your Committee, this branch of the articles proposed, if there were no

The following sentiments were offered :—

The memory of Saint John the Baptist.—May we ever lend a listening ear, to the voice which is still crying, make your paths straight.

By the Master of Key-Stone Lodge, O. R. Bachelder.

Our Most Worshipful Presiding Grand Master R. P. Dunlap.—A living light in Masonry, and when it shall please the Grand Master of the Universe to extinguish it, may he receive the happy plaudit, " Well done good and faithful servant."

By Br. R. P. Dunlap. *Key-Stone Lodge.*—May it produce many Key-stones for the Royal Arch.

By Br. J. M. Crooker. *Masonry.*—A tree with far reaching roots and wide spreading branches. It is a Mason's part to cultivate and nourish ; it is woman's to sit under its shadow, and partake of its fruits.

By Br. J. M. Crooker. *The officers of Key-Stone Lodge,*—May they be wise and skilful workmen in their new vocation, and build a Temple which shall be an ornament to the Craft.

At half-past 3 o'clock, P. M. the Grand Lodge was escorted by Key Stone Lodge, and visiting Brethren, to the Masonic Hall, where it was closed in form.

S. M. Buck, *as Grand Secretary.*

Gay Bridge, Me., July 23, 1855.

Com. C. W. Moore—

I herewith transmit to you the Consecration and Officers of King Hiram Chapter, Lewiston, Maine, to dispose of as you please.

Respectfully and fraternally yours,

Joseph Covell.

At a convocation of King Hiram Chapter of Royal Arch Masons, at Masons' Hall, De Witt House, Lewiston, Maine, June 15, 1855, the Chapter was consecrated and its officers Installed, by M. E. Robert P. Dunlap, acting as Grand High Priest of the M. E. Grand Royal A. Chapter of Maine, assisted by Companions in the vicinity.

Officers of King Hiram Chapter.—Alonzo Andrews, H. P. ; Thurston Libby, K. ; Joseph Covell, S. ; J. P. Gill, C. H. ; Augustus Callahan, P. S. ; Thomas C. Upton, R. A. C. ; Samuel H. Wilson, M. 3d Va. : Robert H. Rose, M. 2d Va. ; John G. Cook, M. 1st Va. ; Albert H. Kelsey, Treasurer , George L. Drinkwater, Sec. ; Rev. Robert Blacker, Chap. ; Thomas A. D. Fessenden, S. Stew. ; Thomas F. Lamb, J. Stew. ; George W. Chase, Chorister ; George Webb, Sentinel.

Officers of Key Stone Lodge, Solon, Maine.—O. R. Bacheller, W. M. ; J. W. Adams, S. W. ; E. G. Savage, J. W. ; John Pierce, Sec. ; Joel Colby, Treas. ; Simon Maynard, S. D ; J. G. Thompson, J. D. ; Edward Paul, S. S. ; Samuel Curtis, J. S. ; Rev. G. W. Fargo, Chap. ; M. W. Burnham, Marshal ; Charles Crymble, Tyler.

Officers of the Grand Lodge of Missouri.—M. W. L. S. Cornell, G. Master ; R. W. Oscar F. Potter, D G. Master ; R. W. Chenoweth, G. S. W. ; R. W. Henry E. Van Osdell, G. J. W. ; R. W. John D. Daggett, G. Treasurer ; R. W. A. O'Sullivan, G. Secretary ; W. B. Goldsmith, G. S. Deacon ; R. W. Isaac Hunter, G. J. Deacon ; R. W. A. Stille, G. Tyler.

Obituary.

Brother BENJAMIN F. HOLDEN.

Masonic Hall, Lowell, July 11, 1855.

At a special meeting of Ancient York Lodge of Free and Accepted Masons, held this day, after the return of this body from the grave of Br. B. F. Holden, the following Resolutions were offered and unanimously adopted :—

Whereas, for the second time since the organization of Ancient York Lodge, it has pleased the Supreme Ruler of the Universe, in his all wise providence to visit us with affliction, and thereby remove from us and this world, our esteemed Brother Benjamin F. Holden, therefore

Resolved, That in this solemn providence, we are reminded of our frailty and taught the importance of living in accordance with the great truths inculcated in our Lectures.

Resolved, That in the decease of our worthy and estimable Brother, this Lodge is called to mourn over a faithful servant, who by a life of integrity and uprightness, and by a full developement of all the social virtues, has endeared himself to all who knew him.

Resolved, That we sincerely sympathize with the family and relatives of the deceased, in their painful affliction, and that we cordially extend to them our sympathy and condolence.

Resolved, That as a tribute of respect to our departed Brother, the jewels of this Lodge, be clad in mourning.

Resolved, That the Secretary, transmit a copy of these Resolutions to the family of our deceased Brother, also a copy to the Freemasons' Magazine, for publication, and that they be entered in full upon the records of this Lodge.

Isaac C. Eastman, *Secretary of Ancient York Lodge.*

Companion NATHAN B. HASWELL.

Orleans Royal Arch Chapter, No. 1, New Orleans, July 9, 1855.

Comp. J. O. Harris—

Dear Sir and Brother :—I have the honor of transmitting to you the following Resolutions passed at the regular convocation of this Chapter as reported by Companion William H. Perkins, (Grand Master) :—

Our venerable Brother and most excellent Companion Nathan B. Haswell, P. G. H. P. of the Grand Royal Arch Chapter of Vermont, having been removed by death from this earthly tabernacle, the members of this Royal Arch Chapter, (to many of whom he was personally known) desiring to manifest their respect for his memory and their appreciation of his eminent services, and his faithful adherence to the cause of Masonry for more than forty years, including the darkest period of its existence in our country, do resolve :—

That the page in the minute book of this Chapter, immediately following that upon which these proceedings shall be recorded, be set apart to the memory of our distinguished Companion, having nothing inscribed thereon but his name and the dates of his birth and death.

That copies of these proceedings be sent to the family of our deceased Companion ; to Companion J. O. Harris, of this Chapter and to the Grand Chapter of Vermont.

Fraternally yours,

B. da Silva, *Secretary p. t.*

J. Q A. Fellows, *H. Priest.*

MASONIC CHIT CHAT.

Br. N. B. Haswell. The remains of this distinguished Brother were buried at Burlington, Vt. on Sunday the 24th June. A correspondent writes as follows:—The day was very hot and uncomfortable. It rained steadily from the time the procession began to move, all through the services at the church, and at the grave. The state of the body would not permit of carrying it into the church. A very splendid discourse was preached by the Rev. Mr. Young, the minister of the Unitarian church to which Br. Haswell belonged. There were about 500 Masons present, and the funeral service was performed by the M. W. Philip C. Tucker, Esq. in an able, affecting and impressive manner. We have the promise of a more particular account of the ceremonies, which we hope to receive in season for our next issue, together with a memoir of our deceased Brother.

☞A new Chapter of Rose Croix was opened at the Royal Hotel, Manchester, Eng. on the 8th June, by Lt. Col Vernon, Prov. G. M. for Staffordshire. We notice also that a similar Chapter is attached to the Encampment of Observance at the same place.

☞Our correspondent "Adoniram," is laboring under a misapprehension. The R. A. degree as practised in this country is in its ceremonies and many important particulars essentially different from the corresponding degree as practised in England. The basis of the degree as given here is probably Irish as it more nearly resembles the Royal Arch Degree of that country. On the continent there is still a wider difference.

☞Br. Joseph Bassett died at Hyannis, on the 7th July, aged 93. He was buried with Masonic honors from the residence of his son, Hon. T. D. Bassett. Br. Bassett was a patriot of the Revolutien, and an honest, industrious and worthy citizen.

☞Brother Charles S. Stewart, Mobile, Ala., is an authorized agent for this Magazine and the Trestle-Board. His place of business is at No. 18 Water street.

Holland Lodge, *New York.* The Charter of this recusant Lodge having been revoked as noticed in our last, the M. W. Grand Master of New York, has issued a new Warrant to those of its members who remain true to there allegiance to the parent body. There are therefore two bodies in the city bearing the name of Holland Lodge, No. 8, one of which is of course illegal. With the members of the illegal body all intercourse has been forbidden: but the difficulty will be to know how to distinguish between them. The readiest way to do, this will be to demand the Certificate, which should bear the endorsement of the Grand Secretary, R. W. *James M Austin,* and a date subsequent to the 10th of July last.

Good Advice. Do not make proposals for amendments or improvements, in Lodge, unless you are persuaded of their value, their practicability, and of your own power of proving both. Loose and rambling statements do much harm, by prolonging meetings, and causing needless discussion. This advice cannot too strongly be suggested to some younger members, whose zeal is often ahead of their discretion.—*London Magazine.*

The oldest Masonic Emblem extant. The Portsmouth, N. H. Journal says, "We recently saw in a split granite rock, the distinct outlines of the compass and square, which must have been as old as Adam, if not a little older. The rock is now in the possession of one of the Craft.

In the construction of King Solomon's Temple, every piece of it, whether timber, stone, or metal, was brought ready cut, framed, and polished, to Jerusalem; so that no other tools were wanted or heard than were necessary to join the several parts together. All the noise of axe, hammer and saw, was confined to Lebanon, the quarries and the plains of Zeredatha, that nothing might be heard among the Masons of Sion save harmony and peace.—*Anderson.*

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XIV.] BOSTON, OCTOBER 1, 1855. [No. 12.

CONCLUSION OF VOLUME FOURTEEN.

This number brings to a close the fourteenth Volume of the Freemason's Monthly Magazine; and thus far through good report and through evil report, in storm and sunshine, in days of darkness and days of light, it has sustained its arduous flight, been extensively circulated, and, we have reason to believe, gained a fair and firm reputation, as a chronicle of the doings and progress of the Fraternity in this country; nor have its pages been without much useful intelligence with regard to Masonry abroad. Every well informed Brother is expected to be acquainted with the history of the Order, especially in the day in which he lives; and where could he find in this country such a mass of facts as are spread over these fourteen volumes? Since their commencement, we have seen the Institution—which twenty years ago seemed as though it had come to a stand-still beyond hope of remedy during our lives—reviving from struggles and difficulties and again active in crowded and busy halls; and we have seen it going ahead with a power and an increase beyond what was ever known at any period. The prosperity of the Art has now culminated to a height, which astonishes the veteran Mason, who once heard the boast of the enemy that he had crushed us to the earth and we could rise no more. But the vast increase of numbers and the amount of work done in many flourishing Lodges have created some anxiety in the minds of the thoughtful, lest from the great prosperity, want of circumspection, too much haste in admitting candidates, and from love of novelties and forgetting the ancient Landmarks of the Order, we may not soon meet with a mournful reaction. Prosperity is always dangerous; it is a giddy height where we are liable most suddenly to slip; while on the other hand in paths beset with danger and difficulty, and where the eye of the enemy is upon us, we learn to take heed to our steps.

The conductor of a Masonic periodical may consider himself, without arrogance or vanity, as one of the guardians of the "Mystic Art," placed on a watch tower to give warning of danger and to point out where shoals lie under a deceitful sea, or breakers threaten behind some jutting eminence. It is his duty to speak plainly and fearlessly if he see peril ahead, and to lift up his voice like a trumpet-tone when the prospect is enveloped in mist or darkness. Even false alarms sometimes produce more vigilance. But where there is danger, he cannot too often repeat the cry. He cannot too often expose the alarming consequences of admitting candidates, whose virtues are not well known and whose qualifications have not been strictly scrutinized.

We should bear in mind, that it is not a sufficient recommendation, that we know nothing and can hear nothing "bad" against an applicant for the degrees. This is not enough, it is only *negative* evidence. We need something *positive* about him; something tangible, touching his character; and that, not for a day or month, but for years. What have been his pursuits—his dealings—his relations to a family—his uprightness—his regard to truth—his habits of temperance and self-control—and his standing and demeanor as a member of society. These are among the essential questions. He should be a man; a man of sense, worthy of confidence, able to keep a secret worth knowing—and no idle babbler; while his conduct and intercourse with his fellow-citizens should be such as may command respect, and far from that levity and folly which would make him shunned by the wise and good. We are beautifully taught in one of our lectures in a quotation from Holy Writ, that, "When I was a child I spake as a child; I understood as a child; I thought as a child; but when I became a man I put away childish things."

There is danger, too, from another source of alarm, which has suddenly started in our midst and now echoes in the concave of the heavens from one end to the other of our vast continent. Individuals have formed numerous and ramified combinations as secret societies, where the ultimate and ostensible object is political. As Masons we neither applaud nor condemn them; only we wish to be understood that there is not a warp nor a woof of ancient Craft Masonry in the web they have woven. But curiosity or ambition may in some few cases—for ought we know—have induced some members of these associations to seek admission into our Fraternity. We cannot therefore be too particular and careful in scrutinizing the characters and motives of applicants. If they are good men and true, and their object self-improvement, we should receive them with cordiality; but if, in these exciting times, the motives of their application be merely political, we do not want them. They can do us no good, nor we them. Freemasonry is not a party nor a political institution. It cannot cater for office; there is no such thing as a Masonic Caucus; there is no rendezvous in a true and perfect Lodge for enlisting voters or mustering an electioneering train-band. We leave politics outside of the door. There is no party among us within the walls. For men, if worthy and well qualified, are admitted into the Lodge from every sect of religion and from every party in politics,—the great test being the personal virtue of the applicant.

To dwell upon this subject, though a delicate and painful theme, would be unnecessary, after the frequent advice given by the able and experienced editor of this Journal, now on a tour to Europe. The sound admonition of our M. W. P. Grand Master, the Rev. George M. Randall, in his farewell address to the Grand Lodge of Massachusetts on the 27th of December last, published in the February number of this Magazine, would also render any remarks, other than hints of warning, superfluous. In that address our talented and most excellent Brother, from the lofty station which he held, speaks of the danger of our prosperity and admonishes the Fraternity that a re-action will surely come. He sees a little cloud in the distance no bigger than a man's hand, and we may be assured that the sound of the storm will soon be heard.

How then shall we be prepared for it. I would say let every workman in the Temple look to the solemn ties which bind him, and discharge his duty faithfully, Let Lodges begin a reform by *doing less work*, and be more stringent in scrutinizing the characters of all future applicants, that none pass or repass but such as are duly qualified and will do honor to the Brotherhood. It is a fact, that in some Lodges so many have been initiated, that it must have been difficutl, if not impracticable, to give them those instructions and enable them to make that proficiency in the degrees, which are so essential in the attainment of useful knowledge. Good Masons cannot be made by measuring the height of the body, ascertaining the muscular power and freedom from defect and then enlisting them by scratch of pen and sound of drum and fife. Nor can a Mason be made by merely passing through some mystic forms and ceremonies, without understanding the principles, *without light within himself.* Some years ago, when the battle raged against Freemasonry so fiercely in the Northern and Middle States—at that time, "when the blast of war blew in our ears"—in every case, where there was not a total dereliction of honor and principle, those who seceded from the Brotherhood were remarkable for their gross ignorance of the object of the Institution, and its history as well as of the lectures and emblems of the degrees. They were like one who had only seen a skeleton of the Fraternity, without flesh and blood and even that with an eye so full of motes, as to travesty every bone and joint into a most ludicrous assemblage of oddities; or I might compare them to persons looking at a picture from such a stand-point, that every figure is deformed and every color confused; for such a standpoint was their ignorance. Had they been acquainted with the grand object of our fellowship and with the types and figures, emblems and allusions which so beautifully illustrate the moral and religious principles of Freemasonry, then, as wise men they could not have ridiculed them; as good men they could not have condemned them. They would have seen a beauty in ancient Craft-Masonry which must have commanded their respect. They would have beheld the institution in the same light that the late Prof. Greenleaf viewed it, or Bishop Griswold, both Brethren of distinguished eminence and piety. But these seceders were ignorant of what they condemned, and the world, which knew us not, listened for a season too much to their folly and abuse.

So important it is for the honor of the Craft and its security against unjust aspersion, that every initiate should be well instructed in each degree; and no Lodge can be too careful in adhering to the ancient LANDMARKS of the Order. Innovation is often followed by revolution; and revolution sometimes buries the past in oblivion. If we once destroy King Solomon's Temple, and forget all its parts and proportions, we may, perhaps, build another; but how unlike the first, and what grief and tears would such a change occasion in those aged and honored Brethren, who saw the glory of the first, and remembered the grandeur with which it shone on Mount Moriah. Every thing around us is changing in this age of excitement. Progress, reform and improvement are the popular cry; and all kinds of projects and innovations are afloat to accomplish these objects. Let us, however, as a Fraternity, preserve our own, keep to our *Landmarks*, and be contented to cherish and hand down the Institution which our Masonic fathers have left us, unimpaired, without spot or wrinkle, to those who must soon take our place. Let the earth witness at least one immortal, unchangeable Institution, beyond the reach of sect or party.

The present visit of the Editor of this Magazine to Europe will be attended with much good to the Craft; he will see what Masonry is in foreign lands and with numerous letters of introduction and his high rank as a Mason, he will have opportunities of the most favorable kind to acquire valuable information. He goes to Europe not to seek amusements among the gay—to while away his precious hours in gazing at palaces, at strange faces and curious costumes, at time-honored castles or crystal palaces: his object is knowledge. Our worthy and excellent Brother is a man of observation; he will have his eyes open and see much for himself; *auribus arrectis* his ear will be very ready to listen; he will visit many European Lodges and see some distinguished Masons; and he will watch their work and observe wherein it differs from our own. Among the monuments of antiquity he will see many marks of our ancestral Fraternity. Indeed the tour he is taking must be full of stirring emotions and rich novelty; and when he returns home delightfully laden with knowledge he will be ready to impart a portion of such rich treasures to his Brethren through this useful Magazine, which he has sustained with so much reputation for several years. Such a tour will be refreshing to the spirits and enlarging to the mind of one who has labored for us all so long. May pleasant breezes waft him on the waters, and sweet sunshine gild the scenery of the land, wherever he goes and in due season return him to his beloved family and his Brethren. One thing we do know that a man of his amiable and excellent character will find friends wherever he goes. I. H. S.

MATTERS OF JURISPRUDENCE.

ONE of the most interesting and best compiled reports on correspondence which annually fall into our hands, is that of Brother WILLIAM STORER, of the Grand Lodge of Connecticut. It is always a temperate, plain spoken and sensible document. The selections are made with care and good taste, and the comments, when any seem to be called for, are directly to the purpose and within reasonable limits. The report for the present year is of this description. From it we extract as follows:—

PROSPEROUS CONDITION OF THE ORDER.

Your Committee have much satisfaction in assuring the Grand Lodge, that from a careful examination of the documents received, they have learned the pleasing fact, that the past has been another year of uninterrupted prosperity and harmony in the prosecution of the great work of "good will to man," which is the peculiar mission of Ancient Freemasonry. Tidings from the North, the South, the East and the West, concur in the unanimous report, that Masonry is "lengthening her cords and strengthening her stakes," not only in every quarter of our own free and happy country, but in every civilized nation under the sun. If ever there was cause for the members of any human institution to entertain and express sentiments of gratitude to the Great Author of all good, for His protecting care and blessing, the members of our time honored Fraternity have abundant occasion to join their voices in one universal anthem of thanksgiving to Him who is at once the Wisdom, Strength and Beauty of our Institution.

* * * * * *

The returns before us show that the condition of Masonry in the several Grand Lodge jurisdictions with which we hold correspondence, is one of continued prosperity and harmony. Perhaps in no previous year have as large accessions been made, either to the number of Lodges or members. This great increase of our numbers would furnish grounds of fear that the growth of the Institution is too rapid to insure health and permanent prosperity, were it not for the evidence of caution in the admission of candidates, afforded by the free use of the *black ball.* The number of rejections reported by thirteen Grand Lodges is 1875, from which we infer that the entrance to the Lodges is guarded with a commendable degree of care, at least in those jurisdictions whose statistics have been published.

MEMBERSHIP IN LODGES UNDER DISPENSATION.

> " *Resolved*, That the Grand Secretary of this Grand Lodge is hereby instructed, that in addition to the prerequisites heretofore necessary, he shall require all petitioning Brethren for a dispensation, to deposit with him certificates of dismissal from the Lodges of which they were last members."—*G. L. Alabama.*

We must be allowed to question the correctness of this course. A Lodge under dispensation is, in Connecticut, at least, but a temporary organization, and may never have a permanent existence. It can continue only till the first communication of the Grand Lodge after the date of the dispensation, when a charter may or may not be granted for its permanent and complete organization; and in case a charter is not granted, nor the dispensation continued, those Brethren who have been required to demit from their Lodges in order to work under a dispensation, are left without membership any where. They are, to all intents and purposes, *non-affiliated* Masons, against whom so many anathemas have been leveled in various quarters. They cannot, according to another resolution of the Grand Lodge of Alabama, which was adopted in connection with the one we are considering, "be buried, in case of death, with Masonic honors; and neither are they or their families entitled to Masonic charity." The only reason we have ever heard assigned for requiring a Brother to demit from his Lodge before he can petition for a dispensation for a new Lodge, is that no Mason should be a member of more than one Lodge at one and the same time. And even this reason has no force, if we are correct in the opinion that a Lodge under dispensation is not empowered to have or receive any members at all,—that, indeed, it is not really and in fact a Lodge, but only a temporary association of Masons, empowered by the Grand Master to meet for special purposes. But, allowing that a Lodge under dispensation is a *bona fide* Lodge, with full power to enroll a membership, and to do any and all other acts pertaining to a regularly chartered Lodge,—it has been contended by well informed Masons, that there is no impropriety in a Mason being a member of two or more Lodges at the same time; and we must confess that we have never been able to find any ancient law or regulation to the contrary.

DISTINGUISHED MEN AS MASONS.

We have quoted the foregoing, because it affords us a favorable opportunity of expressing an opinion which we have long entertained, that the notion has prevailed *in too many minds*, that Masonry is entirely independent of public sentiment; that so long as Masons are satisfied with each other, and can live and work harmoniously together, it matters not what the world thinks of them; that it is of no consequence what *position* a Mason occupies in social life, provided his moral character is blameless; that the humblest and most obscure individual is just as valuable a member of the institution as the man of exalted worth and distinguished talents, on whom the world has delighted to bestow its highest honors. This, in the opinion of your Committee, is altogether an erroneous estimate of human character and social influence. True, one of the first lessons taught the Masonic Apprentice is, that "Masonry regards no man for his worldly wealth and honors;" but what intelligent Mason does not understand this to mean, simply, that however wealthy a man may be, or however elevated his position in social or political life, Masonry looks upon him with no degree of favor, unless he possesses those *moral qualities* which fit him to wear, with becoming humility, that badge "which has in all ages been deemed an emblem of innocence?" Unless the candidate be an honest man, of irreproachable moral character, Masonry shuts her doors against his entrance into her mystic temple, however *distinguished* he may be as a man of wealth, talents, or social position; but who does not know, that the more intelligent, the more learned, and the more elevated the man in social position, other things being equal, the more valuable he is as a member of the Masonic Fraternity? Doubtless the humblest individual, if he be honest and true-hearted, and moral and upright in his deportment, can practice the Masonic virtues as faithfully and as truly as the most exalted; and no man should be denied a participation in the rights and benefits of Masonry, on account of the obscurity of his walk in social life. And though Masonry is calculated to add lustre to the character of the most elevated man on earth; still, *she* is not so far elevated above the public sentiment of the world, as not also to *receive* additional lustre from the accession to her ranks of the truly great and good. Else why does she, with so much self-complacency, remind the newly made Brother that "even kings have patronized her assemblies?" Else why do American Masons point with such evident satisfaction to the fact, that Washington, and Warren, and La Fayette, and a bright host of their compatriots, were enrolled among their members?

PROFANE SWEARING.

The disgusting vice of *profane swearing*, we are sorry to say, is practised by far too many of those whom Masonry has elevated to her highest honors. It is scarcely possible to remonstrate in too strong language against a vice, which sinks a man, whatever may be his other good qualities and attainments, so unfathomly below the dignity of a gentleman. And in the case of a Mason who is addicted to this vice, how utterly forgetful he must be of the solemn charge impressed upon him on his first introduction into the Lodge, never to forget his duty "to God, in never mentioning his name, but with that reverential awe which is due from a creature to his Creator."

PUBLISHING REJECTIONS.

Here would end our present notice of the Grand Lodge of Kentucky, did we not deem it our duty once more to enter our solemn protest, in the name of Masonry and humanity, against the manner in which she publishes the names and personal description of rejected candidates for the honors and privileges of Masonry. Having dealt faithfully with our respected Brethren of Kentucky, in reference to this same matter, in several of our previous reports, we scarcely know what more can be said. We must be allowed to doubt, however, whether any body of Masons has a *right* thus to outrage their fellow-citizens with whom they do not feel disposed to associate as Brethren. Why the enlightened, wealthy and influential Grand Lodge of Kentucky should continue this practice, after having once acknowledged its injustice and resolved to put a stop to it, is a mystery which we cannot fathom; but surely, it is not one of the mysteries of Freemasonry. We affectionately ask our Brethren to consider, whether you are not, in this thing, habitually doing violence to one of the earliest inculcations of Masonic duty "to your neighbor, in acting upon the square, and doing unto him as you would wish he should do unto you."

THE ORDER IN NEW YORK.

Although the Grand Lodge of the State of New York is perhaps the most powerful and influential of any similar body on the Western Continent, and embraces in the list of her officers and members some of the most enlightened and accomplished Masons in the world, we have somehow acquired the involuntary habit, within a few years past, of opening the annual volume containing the record of her transactions, with fear and trembling. We have become so accustomed to find therein the unpleasant details of protests, recriminations, disorder, schisms, rebellions and deceptions, that we are at times almost ready to shrink from the examination. But we should be glad to hope that a brighter day is dawning; and we *will* so hope, until we see some new evidence of further trouble. The cloud that has so long been hanging over the Masonic horizon of New York, seems to be passing away, and we would fain believe that she will ere long be permitted to rejoice in the genial light and warmth of an unobscured sun. Not that there are no longer schismatics and disorganizers within the pale of her jurisdiction; not that we are enabled to discover any evidence of an intention on the part of the irregular bodies organized by seceders and claiming to be Grand Lodges, to abandon their wicked course and seek a reconciliation with their lawful Masonic mother, the only legitimate Grand Lodge; not that there are any indications, on the part of the Grand Lodge of Hamburg, to recede from her position of hostility and recall the charters which she has granted for the establishment of Lodges in this country. All these things still have an existence as real as ever; but time, and the universal condemnatory verdict of the Masonic world, are rendering them less powerful for evil,—while the patient endurance and sober sense of the great mass of our Brethren in the Empire State—the silent contempt with which they are learning to treat these weak and almost powerless enemies of order—have well nigh sunk them to that utter forgetfulness, to which their increasing insignificance is inevitably and rapildy consigning them. It only remains for the Grand Lodge of New York to maintain her present dignified position, quietly pursuing the even tenor of her way, regardless of the occasional spasmodic efforts of her expiring enemies, promptly amputating from her own body such putrid and offensive members as may be occasionally discovered, and she will not fail to stand before the admiring world as a glorious exemplification of that *wisdom*, *strength* and *beauty* which are her inherent birthright.

We find the following in the report before us, which we had noticed but omitted to copy from the report of Br. King, at the proper time. It is in relation of the proposition of R. W. Brother Foster, P. G. M. of Missouri, to refer the difficulties in New York to the arbitrament of the Grand Lodges of Massachusetts and Virginia:—

> "Before giving our views upon the proposition of Br. Foster itself, we will avail ourselves of the occasion to express our unqualified confidence in the great wisdom, the sound judgment, the unquestionable integrity, and high ability of the proposed umpires. As being both venerable in Masonic years, and as having ever been justly distinguished for their zeal in the great mission of Masonry, and their fidelity to its principles and its time-honored landmarks, and on account of their Masonic information, they are eminently entitled to our highest consideration and respect. There are, perhaps, no tribunals in symbolic Masonry, now in existence, to which the adjustment of Masonic difficulties could be more safely intrusted. The Grand Lodges of Virginia and Massachusetts fully understand, too, the true relations they sustain to the other Grand Lodges of the Union. If any one of these be in tribulation, and the aid or counsel of either of the former be *asked*, they will not be backward in rendering assistance. But, until that aid or counsel is solicited, they will not obtrude themselves into the umpirage of their sister Grand Lodges' affairs; they will, however, take those measures which are just and necessary to protect their own jurisdiction from improper contact with irregular Masons, and from all enemies of the Order, in whatever region their un-Masonic acts may be manifest. In doing this, they are performing a duty which *legitimately* devolves upon them; they thereby condemn and discountenance these enemies of the institution, and withdraw all encouragement from their unholy acts. Their influence in this behalf operates effectively, in this, that they co-operate and support the authorities of the jurisdiction immediately affected, and withdraw from the schismatics that sympathy which forms the aliment that they feed upon, and which sustains them. We believe that a condemnation thus expressed is far more effective in reconciling their contumacy to the just commands of Masonic law, and in preventing the repetition of their outrages, than any arbitration that can take place.

> ### CONCLUSION.
>
> Your Committee have thus completed the task assigned them by the Grand Lodge,—and their only regret is, that the work has not been better done. They have made a careful and extended examination of the transactions of the several Grand Lodges whose proceedings have been received, and have found in them abundant evidence of the onward and upward march of the great principles of our beloved institution. We have found that Masonry has been engaged in her appropriate work of curbing and subduing the passions of her votaries—administering to the relief of the sick and the destitute—smoothing the pillow of the dying—drying the tears of the widow and the orphan—providing for the education of the rising generation—and affording a beautiful exemplification of that *Charity* which never faileth, but which "suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

GRAND CHAPTER OF MAINE.

We have the proceedings of this Grand Chapter, had at its annual convocation at Portland, in May last. The opening address of the G. H. P., Comp. Timothy Chase, is a plain and sensible paper. We give the following extract:—

> Among the subjects to which the attention of the General Grand Chapter of the United States, and the several Grand Chapters have been called, is that of conferring the degrees of "Royal and Select Master" in subordinate Councils within their several jurisdictions. At the last triennial communication of the "General Grand Chapter, this subject was fully considered, and all jurisdiction over those degrees was relinquished. This has led to the establishment of regular Councils, under rightful authority. During the past year, three Councils have been formed in our State, under Charters from the Grand Council of Massachusetts; and I learn that a Grand Council for the State of Maine will be formed forthwith. Ample facilities for the formation of other subordinate Councils will then be offered, and those beautiful degrees (so *essential* to the "Royal Arch") will again be within the reach of every worthy Companion.

Companions—a large and continually growing constituency are committed to your care and supervision. To you they look for guidance and protection, not doubting, that your long experience and devoted attachment to the great principles upon which our institution is founded, will insure all the blessings which it is in the power of an earthly legislature to bestow.

Great care should be exercised, that in the rapid increase of workmen who offer to assist in rearing our Great Temple, none be permitted to pass the chief overseer, but such as present *good work* for inspection.

Masonry is an art of universal extent. To be thoroughly instructed in the lectures, familiar with the ceremonies, and complete in all the degrees, should be the ambition of every member of the Fraternity. But our labors should not end here. There are other great purposes which claim support at our hands. "To relieve the distressed," is a duty incumbent on all men, but "*particularly on Masons.*" Advice, consolation and succor, should be given under all the various misfortunes of life. So long as there is "one hungry to feed, one naked to clothe, one widow's tears to wipe away, one orphan to rear," one distressed heart to alleviate, there is work for us to do.

As the time has now arrived, my Companions, when (by our Constitution) I am to retire from the office of "Grand High Priest," of this "Grand Chapter," I am desirous of rendering to you my most heart-felt acknowledgments for the kindness, and liberal sympathy which you have extended to me on every occasion, during the various official relations into which your confidence has called me.

In the discharge of the several duties which have devolved upon me, I have deeply regretted being unable to bring to this chair that distinguished ability which has heretofore characterized its occupants. I have nevertheless, endeavored to discharge those duties faithfully and impartially. How far those services have proved satisfactory, is known to you.

Although the special relation in which I have stood to you will now cease, the remembrance of your kindness and condescension will ever continue. In the many endearing and sublime friendships which we have formed, may we consider the welfare of each Companion as inseparable from our own. Thus may we secure the enjoyment of that reciprocal confidence which amply provides for mutual interchange of affection.

From the report of the committee on foreign correspondence, we extract as follows:—

As we trace the varied fortunes of our Order during the last quarter of a century, we behold its widely extended branches peacefully pursuing its cherished objects, when the Genius of Masonry is suddenly assailed by a fierce and searching hostility, denounced by a bold and relentless spirit of persecution, abandoned by numbers who had pledged fidelity at her altars, and shared her charity and hospitality. We see her retiring at length before the storm of passion and prejudice, counselling her votaries to return not evil for evil, nor railing for railing, but to hide themselves for a little season and let the tempest sweep till the indignation was overpast. We have lived to see the tempest hushed, the clear heavens are over us again, and the Genius of our Order is once more welcomed among the sons of Earth. Her ancient *order* in well remembered accents speaks to us again, and bids us not to despair of the fulfilment of her early promise, nor of the final success of her hallowed mission. Our assembling here at this annual communication is a confession of our Faith that Freemasonry has yet a mission, an altar and a priesthood in our world—and that our own loved country is to demonstrate this truth, in a manner worthy of her destiny as a power on earth. It is for this, our Brothers and Companions in this city have tastefully fitted up this splendid Hall, and called upon the Grand Lodge of Maine to consecrate the work of their hands to Masonic purposes.

We, by the ceremonies of this occasion, declare before God, in the presence of these witnesses, that we believe in a dawning future of brighter hopes and nobler aspirations, than our race has yet realized; and that our land is summoned to the work of the world's redemption, by a cogency of motive, and a solemnity of appeal such as never before thrilled the hearts of twentyfive millions of *freemen.* We thus declare and say that we accept this appeal; and while we rejoice in those glorious gifts of God—a free government, free schools, a free press, a free gospel, and a free Church, we also feel that we have cause of gratitude *for the existence* and triumphant progress of *Freemasonry;* assured as we are that her heart beats in harmony with all these other gifts, and that she has a noble work to do in cherishing and sustaining all those institutions and interests which are the glory of our land and the hope of the nations.

MASONIC DUTY AND MORALITY.

A subject of still higher duty, if possible, is that of oral instruction in rearing the Temples of Masonry, so that their fair proportions and beautiful adornings shall meet the approval of the All-seeing Eye, as well as bear the scrutiny of human vision. Uniformity of work in the symbols of truth, is deemed so desirable, that the time of intelligent Masters, and the funds of Grand and Subordinate Chapters, may be well expended in securing such uniformity and skill. How much more important is it to secure skill and uniformity in the exhibition of truth itself—the substance rather than the shadow—and that this should shine forth in a pure life, a spotless example of every noble quality of which Masonic emblems remind us. Your committee would raise the inquiry, whether the time has not come when the efforts of this Grand Chapter should be put forward in this important work. Is it not time to invite the Grand Lodge of Maine to unite with this body in an earnest effort to reach both departments of the Order with such lectures and oral instructions as shall illustrate and extend the vital force of the sublime doctrines and precepts of our ritual. Much may be done in this direction by the methods now in use and those above proposed:—much by the fidelity of the worthy Deputies in their several districts of the Grand Lodge, as they visit the subordinates for instruction in the work.

But your committee believe a still more important work would be accomplished if every Lodge and Chapter could be visited once a year by one whose heart has been made to feel the beauty and power of Masonic truth, and who could with fitting words impress the duties and principles of our Order upon the Fraternity around their own altars. The most intelligent teachers and friends of education are beginning to feel that the moral nature has been left too nearly out of view in our educational system, and that the soul is dwarfed by this process. Let good men and Masons unite to cure the evils thus arising. Intending to devote some attention to this subject in the Report to the Grand Lodge, we leave the subject at this point, with expressing the hope that this Grand Chapter will be pleased to co-operate with the Grand Lodge in any practical method that shall promise success in a work so desirable. It is quite certain that there is a hungering and thirsting for this sort of instruction. This is seen in the earnest tone and elevated standard of morals which appear in the proceedings of both the Grand Lodges and Grand Chapters of the country. It is apparent in the eagerness with which those parts of the annual reports of the Grand Lodge of Maine, which discuss moral and religious truth and duty, are copied and commended in the Grand Lodge reports and Masonic periodicals throughout the several States.

ADDRESS,

Delivered before the Fraternity, in Portsmouth, at the Festival of St. John, the Baptist,
by R. W. Br. JOHN H. SHEPPARD.

[This Address is published at the request of the Committee; and as it was the wish of the Editor of this Magazine, before his departure for Europe, it is divided into sections so as not to occupy too much space in any number.]

No one, who ever entered a Lodge, and has been conversant with the lectures and emblems of the Order, can divest himself of the impression that Freemasonry is of great antiquity. We see vestiges of the Brotherhood in Egypt, Phenicia and Greece; and though they are dim and nearly obliterated on the seashore of time, yet in Palestine we discover the form and features of our Institution more fully developed, and they corroborate the hints we get from primeval ages almost lost in oblivion. In the Holy Land we find our ancestral home. Here every hill and vale seem familiar. In the distant perspective we behold a mountain; on that mountain a magnificent Temple, which went up without sound of hammer, axe, or any tool of iron; we trace its ground floor, its middle chamber, its Sanctum Sanctorum, its Cap Stone; we see Sidoneans hewing cedar on the heights of Lebanon, and floats moving on the sea with timber to Joppa; we watch the stone-squarers with gage and gavel in the quarries of Zeredathah; and we look beyond the mountains and there lie the clay-grounds of Jordan, where the widow's son, whose monument is in every Mason's heart, is casting immense metallic pillars, vessels and ornaments. Thus, as we ascend the Masonic ladder, the panorama widens on the view, fresh as the memory of life and enchanting as the landscape, at which we gazed in our childhood from our father's house on the hill top.

Indeed a Lodge is the spiritual home of ancient Craft-Masonry; and I can never enter this sacred retreat without such pictorial imagery rising in my mind; as though in some retired path, when meditating on Palestine, and its former glory, we should see a mirage in the clouds in which, as it were, across the gulph of ages, Jerusalem, and the Temple and our three ancient Grand Masters appeared in the aerial perspective!

A summary view of the changes and characters which our Institution has exhibited in different ages, as it has been transmitted down to us, may not be uninteresting; and if the researches of one long attached to the Order, should meet the approbation of my respected audience, my labor will not be in vain. Though religion lies at the foundation, yet it has taken a coloring and impression from the customs and revolutions, which have influenced human society. It has reflected in some degree the features of each passing age and yet preserved its original form; and while there has been a gradual progress to more exalted ideas of life and duty in the variety of phases it has undergone, it has never lost sight of its ancient LANDMARKS. We must bear in mind that "Tempora mutantur et nos mutamus cum illis." "The times change, and we change with them;" but we never lose our identity.

At one period of the world's history, we find Freemasonry peculiarly distinguished as a religious Brotherhood, with a hieroglyphic language of its own; at another, it was operative and conspicuous for beautiful specimens of Architecture; then it stood forth as a teacher of Geometry; at the dawn of Christianity, it became, under God, the protector and nurse of the infant Church, through the impenetrable mysteries of the Essenes, the DISCIPLINE OF THE SECRET; in the Mediæval ages, it was a great Military system and the Defender of the Holy Sepulchre; and after adorning Europe with temples, churches and abbeys in all the beauty of modern Architecture, it has taken the lead of human institutions, as the supporter of free government, and the friend of humanity. Each of these heads may deserve a brief notice.

A Religious Brotherhood. We have reason to believe that Freemasonry in its origin was a religious Brotherhood. Men of great learning and research have discovered its features in the Order of the Priesthood, which flourished under the dynasties of the Pharaohs. They found gleanings of our history in the descriptions handed down to us of the Eleusinian and Dionysian mysteries, which were introduced into Greece from Egypt some thirteen or fourteen centuries before Christ. Beneath the mythological figures of Isis and Osyris the Egyptians concealed their religious doctrines and offered sacrifices. The worship of Isis was universal in Egypt and in that worship were solemn rites and secrets which the initiate was most sacredly bound not to reveal to the world. The death and revival of Osyris, sometimes called Adonis, were commemorated by festivals where grief and joy were alternately predominant. It is supposed they had allusion to the death and resurrection of man; and some have been of opinion that vital doctrines, touching the worship of the SUPREME BEING were wrapped up in the mysteries and hieroglyphic writings of the Priesthood. They had numerous types and figures and the inscription on the statue of the *veiled* Isis is peculiarly striking and sublime: *I am all that has been, that shall be, and none among mortals has hitherto taken off my veil!*

The Eleusinian and Dionysian festivals lasted 1800 years. By some writers they have been condemned as licentious; by others they were denounced as an imposition carried on by terrific machinery, where thunders rolled, lightnings flashed, and hideous noises rose out of the cavernous earth, to gull credulity and subserve ambition. These caricatures however, may have been the work of the enemy, opposed to all secret societies; they certainly smell a little of the gridiron we sometimes hear of, and which caused such a panic in the Massachusetts Legislature of 1834. It is enough to refute such calumnies that Pythagoras, the greatest of philosophers was initiated into these societies, Cicero, in his treatise De Legibus, applauds them, and Plato in his Phædrus calls them "*the most blessed of all mysteries.*"

If we would form a correct and candid judgment of the religion of the Egyptians, or mythology of the Greeks, we should take into view the early age of the world, when all nations were sitting in the region and shadow of death; and when the Egyptians, the wisest and most learned people then known, embalmed their dead and left millions of mummies in the Catacombs to stare at the modern intruder. We should reflect on the cimmerian darkness of the times, and not judge of them by the light which we enjoy. After having stripped off the disguises and unraveled the allegories of the poets, laid aside the stories of gods and goddesses, discarded absurd fables and reduced the rich and splendid colorings of the fancy to the complexion of reason and common sense, we may, like Lord Bacon, find there was some nucleus of piety, some substratum of belief in one only true, though unrevealed God, in their mystic ceremonies and great national festivals. We may then see the footsteps of a religious Brotherhood in Egypt, Greece and other parts of the old world, wherein are imbedded and visible, like gold in quartz, the rich rudiments of Freemasonry.

Could an Egyptian Brother rise from the Catacombs in his fatherland, and, appearing in the form and features of life he had 3000 years ago, address us as one of the Fraternity, even the little light he would evince on divine truth might awaken our kind feelings toward him, though his knowledge would be like the glimmering of a sepulchral lamp, compared to the auroral twilight of the days of Solomon, or the midday effulgence which blesses our lot. Let us remember, my Brethren, that Freemasonry grows with the growth and strengthens with the progress of the times in which it flourishes. It travels with the improvement of society, binding men together in the bonds of truth and charity. It has made the Indian, the Peruvian, the Arab, the Turk and the Jew better than either would have been without it; for in the language of one of our lectures, "it embraces men of every sect, country and opinion, and conciliates true friendship among those, who might otherwise have remained at a perpetual distance." For Masons belong to different nations and languages, and are not all alike in knowledge or religion. A son of the Hebrew may tell us that the Messiah has not yet come; an Arab of the desert may exclaim with the shrill voice of the Muezzin, "Allah il Allah," there is no God but God, and Mahomet is his prophet; and the poor red Indian of the West may point to the blue heavens and show us, where the Great Spirit dwells and looks down upon his lakes and blesses his wigwam and bow; and yet, each of these may have a heart to feel for and a hand to relieve a Brother in distress, no matter from what sea or land he may come. This is Freemasonry. It reaches where no other human agency or moral influence could find its way.

Architecture. The brightest epoch in Masonic history was the revival of Architecture under Solomon King of Israel, our Ancient Grand Master, to whom we owe the Temple of which every Lodge is a representation. Solomon flourished about one thousand years before Christ. When we consider the grandeur of that edifice—the more than one hundred and fifty thousand workmen who were employed in the work—the colossal stones of its walls—the seven years it was in building—and the splendid appearance it made on Mount Moriah, refulgent, according to Josephus, as a shrine of burnished gold, we have reason to believe, that the wisest of men drew upon his Trestle-Board the design of a structure, not destined to decay or be forgotten. This divine Temple was the model on which a Fraternity was to be founded, which neither Nebuchadnezzar, nor the Roman Legions, nor any earthly power could destroy.

The mechanical skill and talent of the world were assembled at Jerusalem, and the great design of Divine Providence was carried out at that Masonic school not only for diffusing the science of Architecture but for establishing Lodges in distant lands. During seven years in a kind of apprenticeship were those artizans enjoying the advantages of that seminary and among them were Dionysian artificers from foreign countries employed as teachers of their younger Brethren. Such men were admirably instructed and furnished unto every good work. Thus, they were prepared as missionaries of science to carry light from the East to the West. After the completion of the Temple, some of them remained with Solomon, while he built "his own house" in Jerusalem, and laid the foundation of Palmyra and other cities of note. In Palmyra, ruins of surpassing beauty, columns, pedestals and entablatures—some standing—some prostrate or half buried in rubbish—to this day astonish the traveller, where now the owl sings her dirge over the dilapidations, or the wild beast makes his lair. Hirem, King of Tyre also erected some splendid buildings under the Dionysian artificers, but not a vestige is left. Tyre, "the Queen of Waters," is now a rock "for the spreading of nets in the midst of the sea!"

History gives us but a meagre account of these extraordinary men, to whose skill someof the finest temples in Greece and Asia Minor were indebted for their excellence. They cultivated a pure Order of Architecture, and their work, wherever it appeared, was a faultless model. Indeed, the three original Orders, Doric, Ionic and Corinthian, stand to this day, by universal consent, as the most perfect specimens of Architectural beauty the world ever saw. Some historian has observed that the Parthenon—a few drooping columns of which still crown the Acropolis of Athens, would, if every other ancient temple and tower had fallen into oblivion, alone immortalize Greece.

CORNER-STONE OF THE STATE HOUSE IN BOSTON.

On the seventh day of August last (1855,) while the workmen employed by the commissioners in making repairs to the foundation of the State House, were removing a portion of the earth at the south-east corner of the building, they were surprized by the appearance of a few copper coins and a small leaden box (if such it may be called,) which consisted of two pieces of sheet lead loosely put together without the usual solder generally used by workers in that metal. This accident disclosed the fact, that the rough granite stone still in its place was the corner-stone of the capitol, and that the deposit made in 1795 was placed upon the soil with no other protection than a small quantity of the cement employed by the operatives in the construction of the foundation of the building.

With praiseworthy alacrity Messrs. Joseph R. Richards and Samuel K. Hutchinson, two of the commissioners on the alterations of the State House, secured all of the deposits, together with the material that formerly enclosed them, and after consulting with his Excellency the Governor of the Commonwealth, and an antiquraian gentleman of Boston, resolved upon having the same plate and coins replaced, without any special display, under a new stone in a securely prepared metal box hermetically sealed.

As it may not be known to all that the corner stone was originally laid on the 4th of July, 1795, with considerable pomp and ceremony by the Hon. Samuel Adams, then Governor of the Commonwealth, assisted by the Most W. Paul Revere, Grand Master, and other officers and Brethren of the Grand Lodge of Massachusetts, the following account is furnished for the information of the Masonic Brethren and for the future reference of those who are curious in such matters.

At the June session of the General Court, in 1795, the General Court voted that a new building should be erected in Boston, for a better and more convenient accommodation of the different departments of the State government. For this purpose the town of Boston, at an expense of $13,000, purchased the lot of land east of Beacon hill, the present site of the State house, generally known as the Governor's pasture, it having been part of the estate of Governor Hancock. This was subsequently conveyed to the Commonwealth. The agents for building the new State house, Messrs. Thomas Dawes, Edward Hutchinson Robbins, and Charles Bulfinch, having desired his Excellency the Governor of the Commonwealth to lay the corner-stone, and he having requested the assistance of the Grand Lodge of Free and Accepted Masons in Massachusetts, the ceremony was performed in due form after the manner and with the usual rites of ancient Masonry.

The officers of the Grand Lodge of Massachusetts were :—

M. W. Paul Revere, Grand Master ; R. W. William Scollay, Deputy Grand Master ; R. W. Isaiah Thomas, Senior Grand Warden ; R. W. Richard Salter, Junior Grand Warden ; R. W. William Little, Grand Treasurer ; R. W. Daniel Oliver, Grand Secretary ; W. William Donnison, Senior Grand Deacon ; W. Lewis Hayt, Junior Grand Deacon ; W. Norton Brailsford, and W. John Boyle, Grand Stewards ; W. Benjamin Russell, Grand Sword Bearer.

On the morning of the 4th of July, 1795, it being Saturday, the papers of the day stated, that the day would be celebrated in more than usual magnificence, and that the festivities of the occasion would be heightened by the laying of the corner-stone of the new State House with Masonic ceremonies.

The papers likewise contained the following advertisement issued under the authority of the M. W. Grand Master of the Grand Lodge of Massachusetts.

GRAND LODGE.

Agreeably to an invitation of the Governor, and the Agents of the Commonwealth, the Grand Lodge will assist his Excellency, in laying the foundation Stone of the New State House, This Day, the 20th Anniversary of the Independence of the United States. A procession will be formed in the Representatives' Chamber, at 10 o'clock. The Lodges under the jurisdiction, the Brethren of the Craft resident in the jurisdiction, and sojourning Brethren, are invited to attend properly Clothed.

By order of the M. W. Grand Master,

Boston, July 4, 5795. Daniel Oliver, *G. Sec.*

The day was ushered in by the ringing of bells, and a federal salute by the company of artillery under the command of Capt. Samuel Bradlee. The infantry honors of the day were performed by the Independent Fusileers of Boston, under the command of Captain Joseph Laughton.

The Lodges assembled at the Representatives' Chamber in the building at the head of State Street, and proceeded in Masonic order to the Old South meeting house, to listen to an oration to be delivered by George Blake, Esq. before the municipal authorities according to the time honored custom originated and continued by the patriotic citizens of Boston. After which the civic and Masonic procession,—in which was the stone intended for the foundation corner of the new edifice, drawn by fifteen white horses, (the number of States in the Union,) decorated with federal emblems, colored ribbons and other insignia,—moved from the meeting house and proceeded through Milk street, Liberty Square, State street, Main, (now Washington street,) Winter street, and across the Common, arriving on the ground at one o'clock.

The order of procession was as follows :—

Independent Fusileers.
Martial Music.
Two Tylers.
The Corner Stone,
[On a truck, decorated with ribbons, drawn by 15 white horses, each with a leader.]
Operative Masons.
Grand Marshal.
Stewards, with Staves.
Entered Apprentices, and Fellow-Crafts.
Three Master Masons, bearing the *Square*, *Level* and *Plumb-Rule.*
Three Stewards bearing *Corn*, *Wine* and *Oil.*
Master Masons.
Officers of Lodges, in their respective Jewels.
Past Masters, Royal Arch, &c.
Grand Tyler.
Band of Music—decorated.
Grand Stewards.
Grand Deacons, with Wands.
Grand Treasurer, and Grand Secretary.
Past Grand Wardens
Grand Senior and Junior Wardens.
Past Deputy Grand Masters.
Past Grand Masters.
Rev. Clergy—Brothers.
Grand Master, attended by the Deputy Grand Master, and Grand Stewards.
Deputy Grand Marshal.
Sheriff of *Suffolk.*
The Agents of the Commonwealth.
His Excellency the Governor.
His Honor the Lieutenant Governor.
Adjutant-General, Quarter-Master General.
Hon. Council.
Members of Legislature.
Clergy, and Strangers of distinction.

In this order the procession moved to the spot intended for the edifice ; and being opened, the Agents, His Excellency the Governor, the Lt. Governor, the Grand Lodge, &c. passed through ; and the operative Masons having prepared the Stone, his Excellency laid it, with the assistance of the Grand Master and Deputy Grand Master, after having made the deposit thereunder.

As the stone was laid, his Excellency the Governor made the following brief address:—

"*Fellow-Citizens—*

"The Representatives of the people, in General Court assembled, did solemnly resolve that an edifice be erected upon this spot of ground, for the purpose of holding the public Councils of the Commonwealth of Massachusetts. By the request of their Agents and Commissioners, I do now lay the Corner-Stone.

May the superstructure be raised, even to the topstone, without any untoward accident, and remain permanent as the everlasting mountains. May the principles of our excellent Constitution, founded in nature and the rights of man, be ably defended here. And may the same principles be deeply engraven on the hearts of all citizens, and there be fixed, unimpaired and in full vigor, till time shall be no more!"

After the ceremony the whole company moved to the Council Chamber where the precession was dismissed. The papers of the day state that it would be impossible to do justice to the scene which this grand occasion presented.

As it may be interesting to some, the following description of the original deposite under the stone, as found by the present Commissioners, is here given, first premising by saying, that neither "the papers of the day" nor any other papers were found among the contents of the box. The silver plate four and a half by five and a half inches, bore the following inscription:—

This corner stone of a building
intended for the use of the Legislature
and Executive Branches of Government of the
Commonwealth of Massachusetts,
was laid by
His Excellency Samuel Adams, Esq.
Governor of said Commonwealth,
assisted by the Most Worshipful Paul Revere,
Grand Master,
and the Right Worshipful William Scollay,
Deputy Grand Master,
The Grand Wardens and Brethren
Of the Grand Lodge of Massachusetts,
on the 4th day of July,
An. Dom. 1795,
A. L. 5795.
Being the 20th anniversary of American Independence.

This plate was laid face down upon a piece of sheet lead, whose edges had been turned up for securing the cover. Upon the back of the plate were placed the following coins: a Massachusetts cent, (commonly known as bearing an Indian on one side and an eagle on the other,) of the year 1787; another of the year 1788; two half cents of the same currency and bearing the same dates; cents of the United States, coined in 1793, and 1794; New Jersey cent (*Nova Cæsarea,*) of the year 1787; an old half penny of the time of George the Second; a half dollar of the United States currency, 1795; half dime of the same currency and year; a pine tree shilling, of the currency established in Massachusetts in 1652; and a copy of the small medal struck in England in 1794 in honor of Washington, bearing the following on the obverse, head and bust of Washington in regimentals, with the legend.—"*George Washington, born in Virginia, Feb.* 11, 1732," the parallel lines, "*General of the American Armies* 1776. *Resigned* 1783. *President of the United States* 1789."

The plate, medal and coins were in a very good state of preservation, although there was evidence that this state could not have continued much longer from the condition in which the box was found. The deposits were originally covered with a piece of lead similar to that on which they were placed; and then the flanges of the lower sheet of lead were turned over and flattened down and covered with ordinary stone-mason's cement.

The original corner-stone was peculiar in being unlike any other used in the construction of the building, and in not being a quarried stone, but simply a portion of a very coarse granite boulder, about seven feet in length. This rough stone has been used again in strengthening the foundation of the building, but being behind the carefully hammered ashlers, it is now hidden from view.

On Saturday, August 11, 1855, just sixty years and thirtyeight days from the date of the original laying of the corner-stone, the ancient deposits were placed in a new metallic box made for the purpose, and re placed without any special ceremony, by the regular successors of those who officiated in 1795, in the same corner, but under a newly hammered granite ashler, resting upon another block of granite, firmly laid upon a new foundation.

This stone is easily distinguished, by being the lowest hammered ashler on the southeast corner of the building that has levelled edges.

Before placing the plate within the newly prepared box, a suitable inscription, furnished for the Commissioners, was engraved on its obverse. It reads thus:—

The Corner Stone of the Capitol
having been removed in consequence of alteration and additions to the building,
the original deposit, together with this inscription,
is replaced by
The Most Worshipful Winslow Lewis, M. D.
Grand Master,
and other Officers and Brethren of
The Grand Lodge of Massachusetts,
in presence of
His Excellency Henry J. Gardner,
Governor of the Commonwealth,
on the 11th day of August, A. D. 1855.
A. L. 5855.

Joseph R. Richards,
Samuel K. Hutchinson, } Commissioners.
George M. Thacher,

The silver coins of the U. States currency of the present year, and the copper cents and half cents of the last four years were likewise placed in the box, together with an impression of the State seal, the title page to the first volume of the newly printed Massachusetts Colony Records, and morning papers of the day.

After the lid of the box was securely screwed down, the joints were well soldered, and the box was cemented in an excavation prepared in the bottom face of the corner-stone, which was subsequently set in its place, in a firm manner, under the direction of the Commissioners.

The Most Worshipful Grand Master, in replacing the deposits, made a few appropriate remarks, thanking the Commissioners in the name of the Grand Lodge for being allowed to carry out the intention of those who originally laid the corner-stone, by restoring the precious relics in a more enduring form by the successors and legal representatives of those who made the original deposit.

The ceremony of replacement, and which was not of a sufficiently interesting and important character to demand a public display, was conducted in a quiet and unostentatious manner, and was witnessed by his Excellency the Governor of the Commonwealth, the President of the Senate, members of the Executive Council, the heads of the departments of State, and other gentlemen.

CELEBRATION AT BRIDGEPORT, CONN.*

THE Masonic Celebration, yesterday, (June 25.) was not washed away, although *it was damp*, particularly in the afternoon. When the Boat (chartered for the occasion) left New York, it was raining great guns, and in consequence, about 40 only took passage instead of the 400 expected. Others came by the cars, and we noticed a large delegation from New Haven.

After the ceremonies at the Hall, the procession, numbering some 350, moved to the church. The Brethren made a fine appearance, and the clouds out of regard to the showy regalia, *held up* for a season.

We mean to say, that it didn't rain, just at that time. The exercises at the church, and the address of Rev. Dr. Mead, we hear spoken of in the highest terms of approval. Before the exercises were concluded, it began to rain, and very soon it began to *pour*. There was no more procession to be thought of, and the Brethren found their way to Baylies' Hall, in carriages, and otherwise—by twos and threes, in moist squads, and by the aid of Patent Folding Umbrellas. It was a *pluvious* time.

At the Hall, a handsome entertainment had been provided by Messrs. Smith, of Baylies' Hotel. About 400 sat down to the table, and it seemed to us, (looking in, late in the afternoon,) that the Brethren were on very good terms with their dinner. Sir Knight J. E. Dunham, of this city, presided, and the following were the regular toasts. They were severally proposed, in an appropriate manner, by the presiding Knight, at the head of the table, and repeated in sonorous tones, by Mr. Goodsell, V. P. and P. M.

TOASTS.

1st. The natal day of ST. JOHN, THE BAPTIST,—Rich in Masonic memories, and richer still in the happy festivals it has witnessed from age to age.

2d. The Masonic Fraternity—Bound to each other by the ties that adversity only strengthens—The dark night of persecution has but added brilliancy to its star, now gloriously in the ascendant.

3d. The Principles of Freemasonry—They have borne the test of ages, and like gold seven times refined, only shine the brighter for the ordeal they have passed.

4th. The Grand Lodge of the State of Connecticut—Like the dutiful sons of an honored parent, we gratefully remember her.

5th. The memory of our illustrious Brother, GEORGE WASHINGTON.

6th. Our Brethren from abroad—We are glad to meet them on this festive occasion. May every recurrence of this happy day add another link to the silken chain that unites us as Brethren.

7th. Connecticut—Small in territory, but great in Historical names and deeds. Her Free Institutions, Free Churches, Free Schools, and Freemasons, are a sure guarantee of her future prosperity.

8th. The memory of our beloved Brother Maj. General WOOSTER: the true Soldier, the devoted Patriot, and the ardent Mason.

9th. Our Past Grand Masters.—Though the sound of their gavel is no more heard among us, yet their names are ever fresh in our memories.

10th. The Orator of the day—Distinguished for his piety as a Christian, his accomplishments as a scholar, and his zeal as a Mason.

11th. The Press.—A powerful engine for good or evil. May its efforts ever be directed to the maintenence of right and justice.

12th. Women—Man's best friend—proud of us in our prosperity,—devoted to us in adversity. From the cradle to the grave, she is a ministering angel, shedding a charming light upon the benighted pathway of all the "sons of Adam."

These toasts were responded to by various speakers—the names of some of them, we are sorry to say, have been *washed* out of our memory. We remember that Hon. J. C. Smith spoke eloquently in response to the 7th toast, alluding briefly to the glorious history of our little State—her deeds in the olden time, the enterprising character of her population at the present day. He concluded with a glowing eulogium upon the character of Gen. Wooster, the first Grand Master of the Fraternity in this State—"the Representative Man," &c. He was followed by Hon. Mr. Sperry, in an appropriate reply to the toast in special honor of Gen. Wooster. We remember further, that brief speeches were made by Dr. McLean, of Norwalk, by the M. W. Grand Master, and by a gentleman from West Haven. A toast in terms very decidedly complimentary to the Orator of the day—was handsomely responded to by Rev. Dr. Coit. A sensible speech, and with some *telling* points, was made, by a Past Grand Master, (Mr. Goodwin.) He referred to the present prosperity of the Order, as compared with former days of tribulation, and we thought, he gave salutary advice to the Brethren. If you don't behave yourselves, (quoth he,) "you will have another *blow up*." The remark made, what is called a *sensation*, and it was followed by a mingled roar of laughter, and applause.

We don't remember much more about this business, except that the music by the Band (Dodsworth's,) was the finest that we ever heard, on any similar occasion. The Brethren appeared to be having a good time. There was some little champagne, and a great deal of hilarity. The mishaps of the occasion, we mean the showers of rain, seemed to have had little effect in *quenching* the good feeling, &c. Even those who got wet were not much *put out*.

---

*From the Bridgeport paper.

The Ball at the Sterling House, closed the festivities of the day. There was a throng, bright eyes, rich dresses, and a great display of regalia. A Knight Templar from New York, appeared in burnished armor, looking like one of "the chaps you read of."

The entertainment furnished by the proprietors, Messrs. Wilson & Mott, was in keeping with the character of the House, and the Ball, we suppose, was one of the most brilliant ever given here.

ORIGIN OF ROYAL ARCH MASONRY IN PENNSYLVANIA AND VIRGINIA.

Comp. O'Sullivan, in his recent report before the G. Chapter of Missouri, as chairman of the committee on foreign correspondence, furnishes the following interesting sketch of the origin of Royal Arch Masonry in the States of Pennsylvania and Virginia. We presume the facts stated are authentic :—

The first Royal Arch Chapter of which your Committee possesses a particular account, is that held in Pennsylvania anterior to the year 1758. This Chapter working under the Warrant of the Lodge No. 3, was recognized by, and had Masonic intercourse with a Military Chapter working under a warrant of Lodge 351 granted by the Athol Grand Lodge, who subsequently approved of its proceedings. Upon like principles other Chapters were formed in Pennsylvania. In November, 1795, one Molan attempted to introduce innovations in the Arch Degree and to form an independent Grand Chapter under the Warrants of Lodges No. 19, 52 and 67, held in the City of Philadelphia, and a Lodge constituted by Authority of the Grand Lodge of Maryland, and another holding under the Grand Lodge of Georgia. Chapter No. 3 instituted an inquiry into these proceedings which they declared after investigation to be contrary to the established uniformity of the Craft. The Grand Lodge upon complaint made, suspended the Warrants of Lodges 19, 52, and 67, and having received the report of the committee raised for that purpose, resolved that Molan ought not not to be received as a Mason by the Lodges or Brethren under its jurisdiction.

Throughout this controversy, the Grand Lodge acknowledged the right of all regular warranted Lodges, so far as they had ability and numbers, to make Masons in the higher Degrees; but least differences might exist, or innovations be attempted in such higher degrees, which for want of the proper place of appeal, might create a schism among the Brethren, they resolved that a Grand Royal Arch Chapter should be opened under the immediate sanction of the Grand Lodge, and that all past and present Officers of the Grand Lodge, having duly obtained the Degree of Royal Arch, and all past and existing officers of Chapters of Royal Arch Masons, duly convened under the sanction of a warrant from the Grand Lodge of Pennsylvania, be considered as members of the Grand Royal Arch Chapter, and that all members of the regular Chapters shall be admitted to the meetings, but without the right to vote or speak therein, unless requested. Here then in 1795 we have the first Grand Chapter established in America, the statement of many eminent Companions to the contrary notwithstanding.

In 1797 a Grand Chapter was formed for six States, namely, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New York.

In 1806 the General Grand Chapter of the United States was formed, four State Grand Chapters only being present, namely, Rhode Island, Connecticut, Vermont, and New York. Thus your Committee has shown that the Grand Chapter of Pennsylvania was formed two years before the Grand Chapter for the six States before named, and eleven years anterior to the formation of the General Grand Chapter of the United States.

It is a well established historical fact, that the Royal Arch is the production of those seceders from the Legitimate Grand Lodge of England, who afterwards formed the Athol Grand Lodge of which in 1758 Lawrence Dermott was Grand Secretary, and subsequently Deputy Grand Master. Dermott framed rules and regulations for the government of this Degree, and by them as to numbers, &c., the Degree was controlled after its first introduction into America.

True, Dr. Oliver in his pleasant 'Revelations' states, that Br. Dunkerley re-constructed Dermott's Royal Arch and introduced it into the Grand Lodge of England, but it is evident that in this country, at least down to the year 1800, the Degree was supposed to be exclusively controlled by the Athol Grand Lodge. Your Committee therefore is not surprized that the rules and regulations for the government of this Degree, published for the first time in Dermott's Ahiman Rezon, edition 1794, should be readily adopted and adhered to by Pennsylvania. These regulations recognized the Arch to the fourth Degree, thus proving that Dermott was either unacquainted with the Mark and M. Excellent, or if he was, did not recognize them, the qualification required that a Brother should have presided over a Warranted Lodge.

The Grand Lodge of Pennsylvania being the Supreme head of Masonry in that State, condemned the organization of the General Grand Chapter (perfected at Middletown, Connecticut, in 1806) and contended for the old Constitution by which the Arch was considered as properly under the Jurisdiction of the Grand Lodge, and denying the expediency and legality of a separate supreme jurisdiction, took a step which, however it may be regretted, was from the force of circumstances perhaps the only means by which harmony could be maintained within her jurisdiction.

The Grand Chapter was made Independent of the Grand Lodge! having the power to elect its own Grand Officers, to make all needful laws, rules and regulations for its government, to regulate, superintend, or control the By-Laws, Rules and Regulations of subordinate Chapters, and in short to do every thing that may be by them deemed just and proper for the Government of Royal Arch Masonry within their jurisdiction.

In proof of this your Committee submit the following from the Constitution of the "Grand Holy Royal Arch Chapter of Pennsylvania adopted July 16th, 1824":—

Art. 1. The Most Ex. Grand Royal Arch Chapter shall be constituted of all the members of the Grand Lodge for the time being, who are Royal Arch Masons, and have the honorary Degree of Mark Masters, and being accepted and received Most Excellent Masters, and who have passed the Chair by election, and are contributing members of some subordinate Chapter; of all High Priests, Kings and Scribes, for the time being, of subordinate Chapters under this jurisdiction who are qualified as aforesaid, and of all Past High Priests of subordinate Chapters, under this jurisdiction, who are qualified as aforesaid, continuing members of such subordinate Chapters.

And in the second section of the above named instrument, under the head of "Rules and Regulations for the government of the Grand Chapter," after enumerating the officers, is found the following:

"The Grand High Priest, Grand King, Grand Scribe, Grand Secretary, and Grand Treasurer, respectively, shall be chosen by ballot at the annual communication of the Grand Chapter."

It will be perceived by the foregoing that Pennsylvania established the first Grand Chapter in this country, that the rules and regulations for the government of the Arch Degree were more closely adhered to by that body, than by many who now seek to condemn her, and that by its Constitutions and Regulations, the Independence of the Grand Chapter is not only acknowledged, but the Degrees of Mark, Past and Most Excellent Masters are recognized as legitimately belonging to the system of Royal Arch Masonry, as taught in that jurisdiction. No objection can therefore exist as to its formation or government.

But Companions of Illinois state "that one reason among others for excluding visitors hailing from Pennsylvania was, that their mode of working was *essentially* different from theirs."

Your Committee has shown, he believes successfully, that the Royal Arch Degree was worked in Pennsylvania as early as 1758, the "Work" probably obtained from the framers of the Degree. Our Companions in that old Commonwealth preserved the same as much as possible from innovations and interpolations. At the formation of their Grand Chapter, the work was systematized and made as perfect as it was possible so to do: and your Committee presume they were content with their organization and their work. Why then should there be a difference so "*essential*" as to debar the descendants of that old organization from being welcomed within the veils of the tabernacle, wherever in this country their lot might be cast? Has Pennsylvania wandered after strange gods, and did the money changers gain possession of her holy places? Has she in a spirit of wantonness or in pursuit of novelty uprooted those beautiful and comprehensive lectures of the "Holy Royal Arch" entrusted to her charge nearly one hundred years ago?

Your committee cannot better answer these interrogatories than by presenting the following extract from Appendix to 16th Edition of Cross's Chart:

"After the Grand Lodges of the several States had declared themselves free and independent, and the General Grand Chapter was formed and organized in 1798, in was deemed advisable to adopt a regular and uniform mode of lecturing and work for the whole, and in order to accomplish this great desideratum, the expert workmen from various parts of the country met together.

"The work was completed and adopted fully by the year 1810. It was at this period, the author commenced lecturing in the New England States, with all those bright and well-informed Masons, who had been so assiduous in selecting and arranging the above system, which was by them adopted as the most correct. Taking the 'Ancient York Rite' for a standard, they selected from the 'Scottish Rite' those things which approximated to the former, and out of the two systems they formed a very perfect and complete set of lectures, which are beautiful in themselves, and have been preserved entire to the present hour."

* * * * * * * * *

"Early in the year 1816, having been sanctioned as a Grand Lecturer by the Officers of the General Grand Chapter of the United States of America, and by other Grand Bodies, with a view of establishing this uniform mode of work and lectures, he repaired to the city of New York in the month of June, and attended the meeting of the General Grand Chapter then in session. Receiving all necessary authority and instructions from that Body, he proceeded on his tour, and visited several Lodges and Chapters in New Jersey, and from thence to Philadelphia; but owing to the fact that Pennsylvania had not acknowledged the jurisdiction of the General Grand Chapter, and declining still to do so, also their mode of work and lecturing being entirely different from that adopted by the General Grand Chapter, he passed on to Delaware."

Here we have the reason why the work of our Pennsylvania Companions is so *essentially* different.

The system taught by Br. Cross, completed in 1810, and composed of such heterogeneous materials, received the sanction of the General Grand Chapter, and Br. Cross armed with authority, set forth to teach, and if needs be, enforce this new fangled system upon all Royal Arch Masons wherever congregated. In his wanderings he visits Philadelphia, but the Grand Royal Arch Chapter of Pennsylvania not deeming it advisable to change its organization, or adopt the NEW system, declined receiving Br. Cross as a teacher.

What excuse can be offered for this high-handed act of the General Grand Chapter? What defence can be set up for this compound substitute, for the legitimate work and lecture of the Royal Arch? and who, your Committee would ask, has "dishonored its mother?" those who countenanced that Hybrid system "perfected in 1810," or those who adhered to the work?

* * * * * * * * *

The system of Royal Arch Masonry worked in Virginia until the year 1820, was that introduced by Joseph Myers, a Deputy Inspector General of the Rite "Ancient and Accepted," or as it is sometimes called, the Scottish Rite. In the year 1806, steps were taken towards organizing a Grand Chapter, which were completed in 1808, and on the first day of May in that year, "The Most Excellent Supreme Grand Royal Arch Chapter of Virginia" was formed, and held its first meeting in the "Borough of Norfolk." This system, so different from that of the present, was worked in Virginia as before stated, until the year 1820, when at the Grand Annual Communication in that year, Companion James Cushman, H. P. of Franklin Chapter, No. 4, Connecticut, being present, was requested to exemplify the mode of work adopted by the General Grand Chapter of the United States, which he accordingly done in the several degrees of Mark, Past, M. Excellent, and Royal Arch; and this work was adopted, the organization of the Grand and Subordinate Chapters changed so as to conform to the new system, and James Penn, now of Memphis, Tennessee, was elected Grand High Priest, E. John Dove, Grand Secretary, and Comp. James Cushman, Grand Lecturer. Immediately after the reformation of the Grand Chapter, as above detailed, a motion was made to unite with the General Grand Chapter of the United States, which was ordered to lie on the table; a committee was appointed to obtain all necessary information in relation to this subject, and report next meeting. The Grand Chapter of Virginia finally declined the alliance, and has gone on ever since, respected abroad for its Masonic intelligence, and the moral worth of its members, and at home honored for its dignity, decorum and moderation; influencing by the teachers which have gone forth from its jurisdiction, Royal Arch Masonry in several of the Southern and Western States, and preserving in unsullied purity the history, ritual and traditions of our beloved Order.

THE ESSENES.—NO. X.

BY R. W. JOHN H. SHEPPARD.

[Concluded.]

MEN do not all think alike. There is the *objective* and the *subjective* process according to the new style of philosophy; the one is *external* or *outward*, the other is the contemplation of what is *within*—a distinction, however, very often more in sound than in substance; for we never see the real, essential form of anything; it is only a copy or image of it, viewed, as it were, from a speculum *within*, which reflects the external world. The same object, therefore is often perceived under different and variable degrees of light and shade, and conclusions may follow diametrically opposite. So much depends on the power of the mind—the prejudices of education—the previous knowledge acquired—a clear and felicitous state of the brain as the recipient of ideas—and various influences which affect the intellect when we approach any subject which requires investigation and is involved in some obscurity. It is more especially the case if the matter, as it were, has become mossy and ivy-covered from great antiquity; since distance creates doubt, and we then have to rely very much on the authority of others.

In attempting to prove that the Essenes were a Masonic Fraternity previous to the coming of Christ, and afterwards a Brotherhood of Christians, the force of these remarks has been felt at every step; but I trust the reader will appreciate my views, and do the writer the justice to allow that he has made no assertions without some historic evidence. His stand-point has been, authority drawn from ancient historians, or from the writings of the Fathers of the Church, touching this very remarkable society; and these have been strengthened in some degree by tradition in our Fraternity, as we must perceive by our Lectures and emblems; for if the two holy Sts. John were Masons, they must have been of the society of the Essenes; if they were not, how comes it that Lodges in modern times are dedicated to these hallowed Saints? If we reject them as Brethren, what becomes of the circle with the parallel and the point? Was this beautiful emblem invented yesterday?

To my humble apprehension the argument from history, the holy writings of the Fathers, and tradition among Masons, is irrefragable. It is a threefold cord not easily broken; it is a logical conclusion from facts; a moral demonstration. De Quincy by a process of reasoning, without much help from the fathers, as will appear in No. V. on the Essenes, was convinced beyond all doubt that they were a Brotherhood of Christians. To such high authority—and few intellectual men of the age, if any, are his superiors—I have added the direct and positive testimony of no less than eighteen of the ancient Fathers, whom I have brought forward as an irresistible *corps de reserve*, to remove all doubts and clear the field of all opposers. So true it is, that the DISCIPLINE OF THE SECRET was only another term for ancient Craft-Masonry.

This subject has very rarely engaged the attention of Masons in this country. In Germany, about 1833, a work called Disciplina Arcani, written by T. Frommam, of Jena, was published; a treatise of much learning. My attention to it was called up by the late lamented Prof. Simon Greenleaf—a profound lawyer and most excellent Mason; and I know that my views also accord with those which our venerable and distinguished Brother Dr. Thaddeus M. Harris entertained; who, if his life had been longer spared would have given us the fruit of his researches. Let us then pause long and solemnly before we reject the DISCIPLINE OF THE SECRET as a Gnostic vision, or cast away the Tessera, as a heathen talisman or gilded bauble.

If any Brother still lingers in doubt, whether the early Christians belonged to the Essenes and were members of our ancient Brotherhood, let him examine Philo Judæus, Josephus and Pliny, for the early history of that society; and then trace their discipline and character as illustrated, among others, by Clemens, bishop of Rome—TERTULLIAN—Clemens, bishop of Alexandria—ST. ORIGEN—ST. Cyril—ST. Basil—ST. Ambrose—ST. AUGUSTINE—ST. CHRYSOSTOM—and Theodoret, bishop of Cyropolis. Let him search these authorities carefully, and again and again meditate upon their evidence. Like the servant of Elijah, let him go up the mount of history seven times and look around. Indeed the passage in Holy Writ is so applicable to all subjects requiring study, that the very words will be interesting and *to the point.*

"So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel; * * * * and he said to his servant, Go up now, look toward the sea. And he went up, and said there is nothing. And he said, *Go again seven times.*

And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand." I. Kings, xviii., 41—45.

It is not in the Scriptures alone, that by frequent, even a *seven times* examination of the subject, we discover some new, some valuable or hidden beauty from the Mount Carmel of our imagination. It is so in all the studies and pursuits of life. Such frequent examination, and making its design one of study and repeated meditation, led me to perceive the beauty and glory of Masonry; adorning Moriah with its temples, and revealing a future more blessed and spiritual world in the doctrines of the holy Brotherhood of the Essenes after they saw the Star in the East.

There is, perhaps, no happier illustration of the result of successive trials and a concentration of the mind repeatedly on any given subject, which is complicate and difficult, than the act of vision, when applied to cosmoramic views through an Optic glass. As the eye is withdrawn from the surrounding light in the room, and looks through the lens, a kind of haze or mist at first seems to envelope the scene, and the spectator might well say, *I see nothing;* but be of good cheer, *look again.* He fixes his eye—the fog begins to clear away—shapes and forms, indistinct and obscure, are rising in the distance; slowly and gradually a spire, a church, a street loom up; or if the panorama be rural, a tree, hill-top, or glimpse of water are in sight; then more and more the objects are developed, and houses, domes, temples, parks, appear; people walking; carriages crowding the avenues; vessels anchored in the bay; fleets and masts at the wharves, and the smoking steamer and the wide winged yacht near the castle on the sea-cliff; or it may be, a living landscape is unfolded, with cottages, pastures, herds and flocks grazing, and an alpine peak casting its evening shadow over the lake at its foot. And all this picturesque beauty of the city or country comes out of darkness into light, from a view hung up in a little chamber, through a hole in the wall, by the aid of an Optic lens. Yet to realize the power of the Camera obscura, there must be time and attention; we must make successive efforts of the eye, before the retina can discover, by a proper focus and a harmony of the pencils of light, the full picture in all its dimensions; such, for instance, as the splendid Dioramic landscapes, exhibited in Boston a few years since.

Similar to this visual operation, is the developement of any geometrical or algebraic question, where reiterated study—patient review of each step—and persevering energy may be necessary, before the parts and proportions of the diagram, or the relation of the equation can be fully understood. Then *bursts upon the mind* the truth; we see it in its luminous glory; and the emotion is among the delights of memory. Who can forget among the joys of boyhood the time when he felt that he was a man, as he first solved and thoroughly understood the Fortyseventh Problem of Euclid, or the Binomial Theorem of Sir Isaac Newton?

Thus, when I gazed through the optic glass of history on the picture of Palestine, I beheld the Essenes in the city of Engedi, surrounded by palm trees, with their castle of Masada, near the dark waters of the deep DEAD SEA—a Lodge in the wilderness, in those days when the lute and the harp were heard on the mountains of Judah; again I traced our Brethren amidst the DISSOLVING VIEWS of the past, with St. John, the precursor, at their head, watching the Star in the East, and at last saw them stand forth in the full light of a magnificient panorama, as the first of believers—the followers of our Lord and Master—the Defenders of the Church—exhibiting the Tessera of Friendship—still wearing the Breastplate of Urim and Thummim—and for more than three hundred years a CHRISTIAN BROTHERHOOD of Freemasons.

HE who is desirous of finding wisdom, must diligently seek for it; and if he would know the real design of Masonry, he must study, and observe, and meditate, on what he hears in the Lodge, otherwise the bondage of ignorance will never be removed.

ADVANCEMENT AND QUALIFICATIONS OF CANDIDATES.*

AN evil much complained of in other jurisdictions, and from which our own is by no means wholly free, is the too rapid advancement of candidates for our mysteries. The length of time usually intervening between the conferring of degrees, certainly aids, though it does not ensure proficiency, as that is usually the result of a greater amount of industry and application than, we are sorry to say, is generally exercised. An examination in open Lodge is certainly a powerful incentive to such industry, when properly conducted, as the candidate, through his more immediate associates, is generally fully apprized of that portion of the terms upon which his advancement depends, and exerts himself accordingly. But how frequently do we find it the case that the true design of such examination is overlooked, and the benefits to result to the candidate, and through him to his Lodge, and the Fraternity at large, are lost sight of in the too great anxiety to hurry on the work of the Lodge, and add to its numerical strength, regardless of the want of perfection of the work that has thus been so rapidly and carelessly turned off. As well might we expect a healthy digestion of the three-meals of the day when forced into the stomach in rapid succession, as a proper disposal of the moral aliments of Masonry, when the three degrees are crowded in hot haste upon the candidate. The whole becomes a confused mass, the subsequent orderly arrangement of which is like bringing order out of chaos, and costs the neophyte who has the moral courage to undertake the task, infinitely more time and pains, than it would to have arrived at the same result by progressing only in accordance with his proficiency. A half dozen stereotyped questions, with their mechanical answers, are not a sufficient test. The examination should be thorough and searching, to carry out the true intent of the Grand Lodge, in the provision which it has made, with a view to remedy the evil complained of.

The magnitude of the evil complained of, is still further and greatly increased, where due regard is not had to the intellectual and moral qualifications of the candidate, and where his fitness is lost sight of in the inexcusable desire to replenish an empty treasury, or to gratify the wishes of some too heedless friend, who has probably gained admission in a similar manner. Thus it is that we often see rough and unsightly stones worked into the Masonic edifice, some of which have occasionally to be loosed from their inappropriate resting places, and cast without the precincts of the Temple; and many more of which ought properly to be thrown over among the rubbish. Better far that such should never have entered an institution upon which they reflect no credit, and the moral teachings of which are to them as the casting of pearls before swine.

Due regard should be had to his physical, as well as the mental and moral qualifications of a candidate for our mysteries. A defective physical organization, or memberial deficiency, the result of accident or other causes, if calculated to prevent a full and easy recognition, should, in our opinion, operate as a barrier to the conferring of the degrees on such an applicant. The ancient requisition that he should be "a perfect youth, having no maim or defect in his body *that may render him incapable of learning the art,*" should never be violated. These qualifications can be easily judged of, and when wanting no application should be made for authority to dispense with the rule, it not being within the province of Grand Master or Grand Lodge to remove this ancient landmark. The spirit of innovation should be constantly held in check. Like pent up waters, it requires but a small outlet by way of commencement to secure eventually an inundation where the fountain head is capable of supplying the material. We have known of gross violations of the old regulations in this respect, and are therefore thus particular in cautioning against any act that might eventually lead to such results. We have seen a Mason in another jurisdiction who, we believe, was born blind. At all events, he was totally blind when the degrees were conferred upon him. We met with him some years since, whilst attending a communication of the Grand Lodge of Mississippi.

---

*Address of the Grand Master of Grand Lodge of California.

EXCLUSION OF WOMEN.*

An objection to the Order is sometimes found in the fact, that we exclude the ladies from our sanctuaries and our services. They embroider our regalia, decorate our halls, and are the *column of beauty* in the sanctum of our homes, but still the Tyler tyles them out, and since the year of Light but one lady has ever been a member of the Order. Do not believe us, however, wanting in respect for the sex, nor think us tardy in yielding to her promptly the palm of social superiority. The Mason will yield to none in high chivalric regard for woman. And if any virtuous and intelligent lady, who hears me now, knew the relation that the Mason's family sustains to the Brothorhood, she would never rest until her husband, her father, or her son, should be raised to the sublime degree of Master Mason.

When Masonry was in its infancy, it was operative. Then no Mason would allow his wife or his daughter to go out with a pick to the quarry, or to work upon an edifice with the gavel and level, the trowel and square. Woman was designed for labors higher, purer, holier. Afterwards the art became speculative, and these implements became symbols. "As her fair hands were not intended for such labor, so her gentle heart needed not the rough-striking gavel to divest it of vices, nor a pass-word to call forth the spontaneous charities of her confiding nature." In ancient times the Craft was subject to harrassing persecutions, and out of kindness to woman she was spared from sharing our danger. And, as another has beautifully said—

"Tho' shut from our Lodges by ancient decree,
In spite of our laws woman here bears her part,
For each Mason I'm sure will tell you with me,
That her form is enshrined and reigns in his heart.

'T was wisely ordained by our Order of old,
To tile fast the door spite entreaties or sighs,
For once in our Lodge she would rule uncontrolled,
And govern the Craft by the light of her eyes."

---

*From Rev. Br. Goodfellow's Address.

Obituary.

Hon. Brother ISAAC H. BRONSON.

St. Augustine, Florida.

Intelligence of the death of the Hon. Isaac H. Bronson, Judge of the United States District Court for the Northern District of Florida, and a distinguished member of the Masonic Fraternity, at Palaska, having reached this city, a meeting of the members of Florida R. A. Chapter, No. 2, and of St. John's Lodge, No. 12, together with several resident Brethren, was convened at Masonic Hall, on Friday, 17th instant, at which W. Br. George Humphreys, E. H. P., of Royal Arch Chapter, No. 2, and W. M. of St. John's Lodge, No. 12, presided, with Br. John Dick, as Secretary.

A Committee of seven, viz. Brs. D. R. Dunham, B. E. Carr, Antonio Alvarez, O. Howard, George J. Zehnbauer and A. J. Miller, was chosen to prepare and submit Resolutions suitable for the occasion, to an adjourned meeting the following day.

At the time appointed, to wit, Saturday, 18th August, 1855, 6, P. M., the meeting re-convened, when the following preamble and resolutions, presented by the Committee, were adopted.

Masonic Hall, St. Augustine,
August 18, *A. D.* 1855, *A L.* 5855.

Whereas it has pleased the Supreme Architect of the Universe (in whose hands are the destinies, not only of men but of nations,) to remove from this world of trials, and, as we confidently trust, to a far happier one, the Honorable Isaac H. Bronson, Past Most Excellent Grand High Priest of the Grand Royal Arch Chapter, and Past Most Worshipful Grand Master of the Grand Lodge of Florida, and a member of this Chapter.

And whereas this mournful dispensation has taken from the time honored Institution of Masonry, one of the most zealous, bright and efficient ornaments of the Order :—

Be it Resolved, That as a token of our heartfelt sorrow for the sad event, and as a measure of respect for the memory of the deceased (who was greatly endeared to us by the strong Fraternal ties of our Order, as well as by those shining virtues, and rich social qualities as a man, by which he was so pre-eminently distinguished,) that the Altars and Regalia of Florida Royal Arch Chapter, No. 2, and of St. John's Lodge, No. 12, in this city, be clothed in Masonic mourning for the space of three months, and that the members of the two bodies will wear the usual badge of mourning appropriate to their respective degrees for the same period of time.

Be it further Resolved, That two members of the Fraternity be appointed to deliver a certified copy of the proceedings of this meeting to the bereaved family of our departed Companion and Brother. Whereupon Brothers Albert E. Hertz and John L. Hopkins were appointed to that duty.

Be it further Resolved, That the entire proceedings had on this occasion be spread at large upon the Record Books of the two Masonic Bodies here represented ; and the officers and members of Florida Royal Arch Chapter, No. 2, then Resolved, that the page of its records immediately succeeding that upon which the said proceedings are spread, be appropriated as a *Tablet* on which shall be inscribed in impressive and appropriate characters the name, Masonic rank and date of the death of the departed Companion; which Tablet shall be surrounded by a margin suitably indicative of mourning.

Be it further Resolved, That copies of these proceedings be furnished to the Editors of the Freemasons' Monthly Magazine, Boston, and of the Jacksonville and Palaska papers for publication.

G. Humphreys, *Chairman.*

John Dick, *Secretary.*

MASONIC CHIT CHAT.

☞ Our readers will find in the preceding pages, an interesting account of the restoration of the deposits under the Corner-Stone of the State House, which had been displaced in consequence of repairs of the foundation of the building. For this we are indebted to our Brother Dr Nath'l B Shurtleff, who furnished the new inscription which was added by the Commissioners. Knowing the great love which our Brother has for antiquarian matters, we hope he will often favor us with the result of his researches.

☞ Several letters from correspondents have been received, but as the Editor is at present absent in Europe, we hope the writers will patiently wait his return, when they will be duly attended to.

Proposing Candidates for Initiation.—Proposing a candidate is a thing which requires great care and attention. Through an improper subject, a whole Lodge - nay, even the whole Society—may receive a deep wound. No one should propose a person with whom he is not intimately acquainted, and whose conduct he has not had an opportunity of observing under different circumstances. The person who is about to make a proposition, must have carefully inquired whether the candidate is influenced by the desire of gain or self-interest; for he must not look to the Order as a means of making money, but rather as a means of expending it in charitable objects.—*Selected.*

☞ The corner-stone of the new Town Hall, in Saco, Me, was laid with Masonic ceremonies, by R. W. Robert P Dunlap, P. G. Master of the Grand Lodge of Maine, on the 15th of August last.

What are the Fruits of Masonry? It has often been effectual to save life and property; it has often relieved distress; it constantly teaches the ignorant; it daily wipes rivers of tears from the eye of distress; it has often reconciled the most jarring interests; it has often converted the bitterest foes into the dearest friends.—*Inwood.*

Punctuality of Officers. The Master and officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness; for correct conduct in officers will invariably produce a corresponding accuracy in the Brethren. I know nothing which tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last. —*Selected.*

Masonic Meetings.—The following is the time of the meetings of the different Masonic institutions in Boston and vicinity:—

St John's Lodge meets, 1st Monday.
St. Andrew's, 2d Thursday.
Massachusetts, 3d Monday.
Columbian, 1st Thursday.
Mount Lebanon, 2d Monday.
Germania, 4th Monday.
Boston Encampment, 3d Wednesday.
St. Andrew's Chapter, 1st Wednesday.
St Paul's Chapter, 3d Tuesday.
Council Royal & Select Masters, 3d Thursday.
Grand Lodge, 2d Wednesday in Dec , March, June and September, and Dec 27.
Grand Chapter, Tuesday Preceding the 2d Wednesday of March, June, Sept. & Dec.
Grand Encampment of Mass. and R. I. annually, in October.
Board of Relief, 1st Tuesday of each month.

The above meet at the Masonic Temple, Boston

King Solomon's Lodge, Charlestown, 2d Tues.
Star of Bethlehem Lodge, Chelsea, 4th Wednesday.
St. Paul's, South Boston, 1st Tuesday.
Gate of the Temple, So. Boston, 4th Thursday.
Washington, Roxbury, Thursday before full moon.
Mount Tabor, East Boston, 3d Thursday.
Baalbac, East Boston, 1st Tuesday.
St John's Chapter, East Boston, 1st Thursday.
Bethesda Lodge, Brighton, Tuesday on or before the full moon
Amicable Lodge, Cambridge, 1st Thursday.
Union, Dorchester, Tuesday before full moon.
Hiram, West Cambridge, Thursday on or before the full moon.
Mount Hermon, Medford, Thursday after full moon.
Putnam, East Cambridge, 3d Tuesday.

Expulsion.—At a regular communication of Zerubbabel Chapter of Royal Arch Masons, held at Centreville, Leon County, Texas, July 20, William Holman was unanimously expelled from said Chapter, for unmasonic conduct of the most gross and vile character.